

BHŪTAGĀMA, 2ND PART OF THE 92 PĀCITTİYAS

BHIKKHU INDASOMA
SIRIDANTAMAHAAPALAKA

MONASTIC DHAMMA VINAYA
CURRICULUM FOR MONKS

Monastic Dhamma Vinaya Curriculum for Monks and Novices

How to Use This Book: Instructions

This book, "**Monastic Dhamma Vinaya Curriculum for Monks and Novices**," is a comprehensive resource for understanding and practicing monastic discipline. Follow these instructions to optimize your learning experience:

1. Understand the Structure

- **Core Sections:**
 - Buddha Dhamma and Sangha Vandana.
 - The Ten Precepts and 75 Sekhiya Rules.
 - Monastic etiquette and the purpose of the Vinaya.
 - **Lesson Format:**
 - **Objectives:** Learn the key takeaways for each chapter.
 - **Warm-up Activities:** Prepare your mind with short meditations or reflections.
 - **Main Lesson:** Dive into detailed explanations and discussions.
 - **Experiential Learning:** Engage in role-playing and scenario-based activities.
 - **Assessment:** Utilize tools such as self-reflection, quizzes, and journals.
 - **Tools and Resources:** Make use of visual aids, precept cards, and reflection journals provided throughout the book.
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2. For Novices (Sāmaṇeras)

- Start with foundational teachings:
 - The **Ten Precepts** and **75 Sekhiya Rules**.
 - Practice mindfulness daily through:
 - Meditation sessions.
 - Chanting the Pali and English translations of precepts.
 - Reflect on your progress using the journaling prompts.
-

3. For Monks (Bhikkhus)

- Explore advanced discussions on **Vinaya principles**:
 - Ethical conduct and adherence to rules.
 - Building trust and discipline within the Saṅgha and with the laity.
 - Engage with real-world applications:
 - Role-playing scenarios that address monastic challenges.
 - Reflection exercises to deepen understanding of Vinaya.
-

4. Participate Actively

- **Discussion-Based Learning**:
 - Engage in group reflections and Socratic discussions on ethical dilemmas.
- **Experiential Activities**:
 - Role-play scenarios to simulate real-life situations.
- **Game-Based Learning**:
 - Participate in activities like "Precept Practice" or "Vinaya Decision Dice" to enhance understanding interactively.

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5. Incorporate Reflection

- Use **Reflection Notes and Journals**:
 - Document insights and challenges in observing precepts.
 - Reflect on personal growth and discipline.
-

6. Leverage Teaching Techniques

- Educators can follow the **teacher's manual and lesson plans** for structured guidance.
 - Employ the **VAKT (Visual, Auditory, Kinesthetic, Tactile) Approach**:
 - **Visual**: Flowcharts, diagrams, and Pali-English translations.
 - **Auditory**: Chanting and discussions.
 - **Kinesthetic**: Role-playing with monastic items.
 - **Tactile**: Handling precept cards for physical engagement.
-

7. Assess and Improve

- Use **quizzes and scenario-based questions** to test comprehension.
 - Reflect on emotional and spiritual growth with tools like:
 - **Mood Meter Check**.
 - **Emotion Mapping**.
 - Submit feedback through the **Suggestion Box** for personalized guidance.
-

8. Reinforcement and Follow-Up

- Regularly revisit lessons during **weekly chanting practices** or **peer support groups**.
- Seek mentoring from senior bhikkhus for deeper insights into Vinaya application.

Teaching Style, Methods, and Techniques

- **Discussion-Based Teaching:**
 - Open discussions encourage critical thinking and reflection.
- **Experiential Learning:**
 - Hands-on activities simulate real-life applications.
- **Socratic Method:**
 - Facilitators ask deep, reflective questions.
- **Storytelling:**
 - Narrate real-life examples of sāmaṇeras and bhikkhus for inspiration.
- **Game-Based Learning:**
 - Activities like "Vinaya Decision Dice" foster interactive understanding.
- **Case Study Method:**
 - Analyze real-life situations to apply Vinaya principles.
- **Reflection Groups:**
 - Peer groups share insights and challenges.

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Assessment System

- **Daily and Weekly Reflections:**
 - Maintain journals for personal insights and growth tracking.
 - **Quizzes:**
 - Test factual understanding with multiple-choice and scenario-based questions.
 - **Role-Playing Evaluations:**
 - Simulate ethical dilemmas and observe decision-making skills.
 - **Self-Assessment Tools:**
 - Use tools like mood charts and reflection exercises to self-evaluate.
 - **Continuous Feedback:**
 - Suggestion boxes provide anonymous feedback opportunities.
-

Suggestions for Effective Learning

- **Create a Supportive Environment:**
 - Encourage open discussions and peer support.
 - **Use Reinforcement Tools:**
 - Precept cards for daily mindfulness reminders.
 - A bell system for prompting reflection.
 - **Mentorship:**
 - Pair with experienced bhikkhus or sāmaṇeras for guidance.
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Additional Enhancements

1. Software Integration:

- Upcoming apps for **Google Play Store** and **Apple App Store** will offer digital tools to enhance learning.

2. Digital Resources:

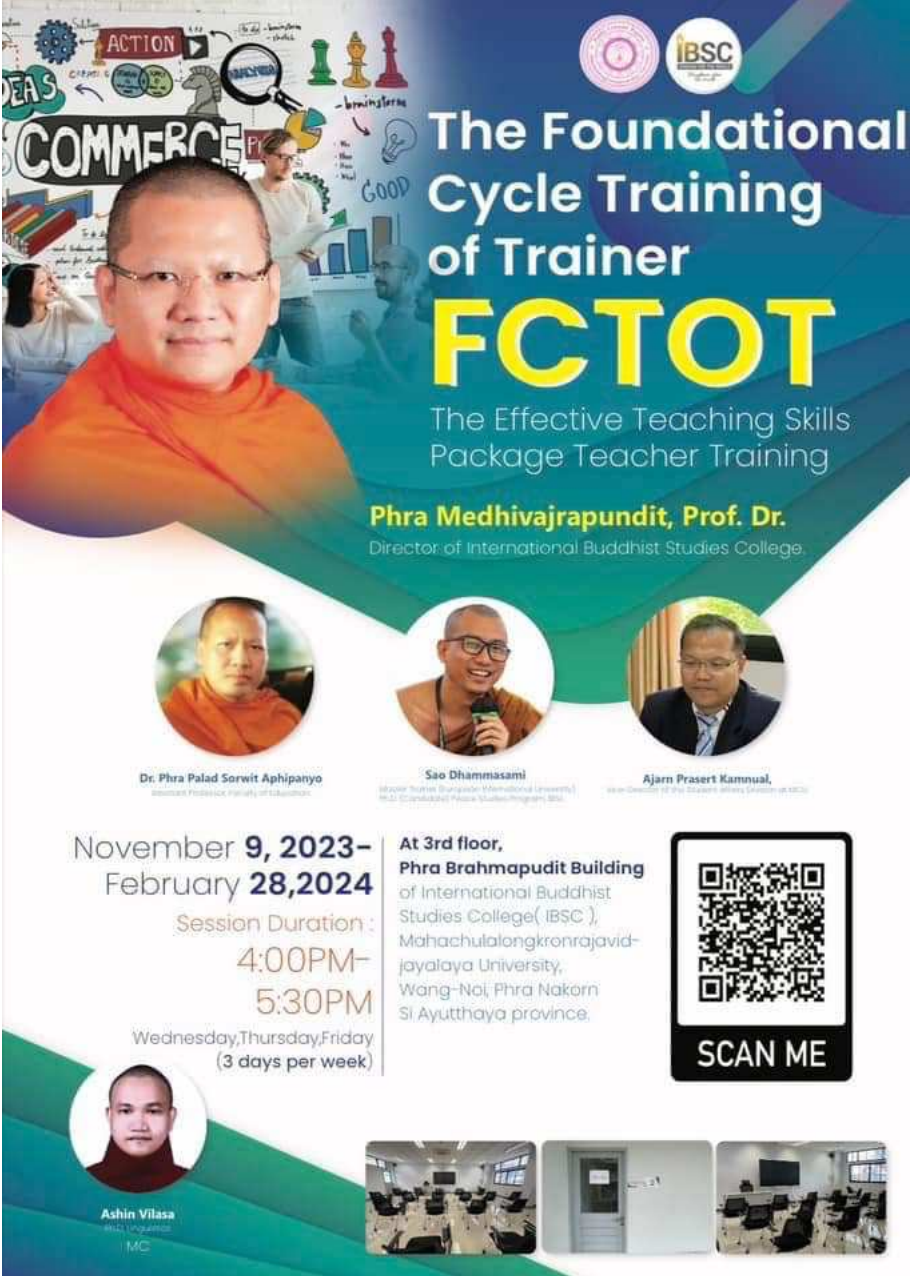
- PowerPoint presentations and YouTube lesson plans will be integrated into the second edition.
- Visit www.hswagata.com in 2025 for updates and additional resources.

In **mid-2025**, the foundational cycle **Training of Trainers (TOT) Batch 3** program will be launched to empower educators in effectively delivering the "Monastic Dhamma Vinaya Curriculum for Monks and Novices." This **Effective Teaching Skills Package Training** will provide:

1. **Comprehensive Instruction:** Educators will learn advanced methodologies for teaching the curriculum, with a focus on effective communication and learner engagement.
2. **Practical Training:** Participants will engage in workshops, role-playing, and interactive sessions to develop their skills in delivering lessons.
3. **Resource Utilization:** The program will emphasize the use of teaching aids such as PowerPoint presentations, precept cards, and visual diagrams for structured and impactful instruction.
4. **Certification:** Graduates of the TOT program will receive certification, equipping them to teach and mentor others in the application of the Dhamma and Vinaya

For more information or feedback, email saodhammasami@hswagata.com.

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The poster for the Foundational Cycle Training of Trainer (FCTOT) features a large portrait of Phra Medhivajrapundit, Prof. Dr. on the left. The background is a collage of educational and business-related icons like 'ACTION', 'COMMERCE', 'GOOD', and 'IDEAS'. The title 'The Foundational Cycle Training of Trainer FCTOT' is prominently displayed in the center-right, with 'FCTOT' in large yellow letters. Below the title, it says 'The Effective Teaching Skills Package Teacher Training'. The IBSC logo is in the top right corner. Three circular portraits of speakers are shown below the main title, each with a caption. The event details, including dates, duration, and location, are listed on the left. A QR code with the text 'SCAN ME' is on the right. At the bottom, there are three small photos of the training venue and a portrait of Ashin Vilasa.

The Foundational Cycle Training of Trainer FCTOT
The Effective Teaching Skills Package Teacher Training

Phra Medhivajrapundit, Prof. Dr.
Director of International Buddhist Studies College.

Dr. Phra Palad Sorwit Aphipanyo
Assistant Professor, Faculty of Education

Sao Dhammasami
Assistant Professor, Bangkok International University,
Ph.D. Graduate School, Prince Suthulthongraj, BSC.

Ajarn Prasert Kamnuat,
Associate Professor, Faculty of Education, Bangkok International University

Ashin Vilasa
MC

November 9, 2023 – February 28, 2024
Session Duration : 4:00PM– 5:30PM
Wednesday, Thursday, Friday (3 days per week)

At 3rd floor, Phra Brahmapudt Building
of International Buddhist Studies College (IBSC),
Mahachulalongkornrajavidyalaya University,
Wang-Nai, Phra Nakorn Si Ayutthaya province.

SCAN ME

Ashin Vilasa
MC

Monastic Dhamma Vinaya Curriculum for Monks and Novices



CEYLON JORNEY
TAI SANGHA



Integrating Buddha's
Teachings Methodology
in Modern Learning

FCTOT

The Effective Teaching Skills
Package Teacher Training



Sri Lanka

2 - 12 March 2024

Time: 08.00 - 10.00 PM

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The Workshop has been conducted
under the suggestion and
instruction of Oxford Sayadaw

PROF. DR. K. DHAMMASAMI

The Founder & Rector of SSBU



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(Training Assistant)



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Buddha Dhamma and Sangha Vandana

Namô Tassa Bhagavatô Arahâtô Sammâ-Sambuddhassa

Buddha Vandana

Iti pi so Bhagavâ-Araham Sammâ-sambuddho. Vijjâ-carana sampanno Sugato Lokavidû Anuttarro Purisa-damma-sârathi Satthâ deva-manussânânam Buddho Bhagavâti

Dhamma Vandana

Svâkkhato Bhagavatâ Dhammo Sanditthiko Akâlîko Ehi-passiko Opanâyiko Paccattam veditabbo viññuhiti.

Sangha Vandana

Supati-panno Bhagavato sâvaka sangho, Ujupati-panno Bhagavato sâvaka sangho. Ñâya-patipanno Bhagavato sâvaka sangho. Sâmici-patipanno Bhagavato sâvaka sangho Yadidam cattâri purisa yugâni attha-purisa-puggalâ Esa Bhagavato sâvaka sangho. Âhu-neyyo, pâhu-neyyo, Dakkhi-neyyo, añjalikaraniyo, anuttaram puññakkhetam

Homage to the Blessed One!

Homage to Arjariyasa, the Blessed One, the Worthy One, the Perfectly Self-Enlightened One.



The Lord Buddha

Homage to Buddha' Relics

Ye ca Buddha Homage to Triple Gem & Buddha's Various Relics

Ye ca danta atita ca, ye ca danta anagata paccupanna ca ye danta,
sabbe vandami te aham



The Motivation for creating this book

The motivation for creating this textbook



The Picture of Venerable Ashin Indaka

The motivation for creating this textbook and accompanying materials stems from an educational initiative within the monastic community, sparked by the efforts of Nan Daw Sudassana, a Ph.D. candidate in Buddhist Studies at Mahachulalongkornrajavidyalaya University (IBSC). During her participation in the "Foundational Cycle Training of Trainer Program," she received both theoretical and practical training in teacher training methods, lesson planning, and management skills. This experience illuminated the need for a structured educational framework for monastic teachings, particularly concerning novice conduct.

Inspired by this, Nan Daw Sudassana encouraged the author, Sao Dhammasami, to create comprehensive resources, including a textbook, lesson plan guide, and teacher manual, aimed at novices learning monastic precepts. This work also serves as an expression of gratitude to Venerable Ashin Indaka, who imparted valuable teachings on monastic ethics and conduct, further guiding the author's own educational journey. This publication aims to honor these teachings, support novice monks in their spiritual discipline, and contribute to the preservation and effective transmission of monastic traditions.

Sao Dhammasami

Teaching With Comappson

27th Oct 2024

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

Preface

This book represents a culmination of insights, teachings, and experiences that have unfolded over the past few years. Commencing in 2022, the writing process has been a deeply reflective journey, one that has been enriched by the encouragement and request of Nun Daw Surosana, a dedicated Ph.D. candidate in Buddhist studies at The International Buddhist Studies College, Mahachulalongkornrajavidyalaya University. Her vision for a comprehensive Monastic Dhamma Vinaya Curriculum for Monks, complete with a textbook, lesson plan, and teacher manual guide, has inspired the creation of this work.

In crafting this curriculum, the aim is to offer accessible resources for those who seek to deepen their understanding of the Buddha's teachings and the Vinaya, particularly for foreign learners. This book will serve not only as a textbook but also as a companion for educators, facilitating a structured approach to learning that honors the profound wisdom of the Dhamma.

The decision to publish this book is also a tribute to the invaluable time I spent in Thailand, India, and Myanmar, where the teachings of my esteemed teacher, Most Venerable Ashin Indaka, profoundly shaped my understanding of Dhamma and Vinaya. His guidance has been instrumental in my journey, and this work stands as a testament to the lessons imparted during those formative days.

As this book is set to be published in a series, it reflects a commitment to ongoing exploration and education in the realm of Buddhist teachings. It is my hope that readers will find in these pages not only knowledge but also inspiration and a sense of connection to the rich tradition of Buddhist monastic practice. May this work serve as a guide for both seasoned practitioners and those new to the path, fostering a deeper appreciation of the Dhamma and its transformative potential.

Bhikkhu Indasoma Siridantamahapalaka

Dear Readers,

I am writing to share my profound motivation behind the creation of this book series, a testament to the invaluable teachings I received from my esteemed teacher, Venerable Ashin Indaka. Our journey together began on November 9th, 2022, when we traveled to Bangkok for my medical treatment. It was during this time of healing that I was granted the unique opportunity to delve deeply into the teachings of the Vinaya and engage in profound Dhamma discussions with my teacher.

The experience was transformative, illuminating my understanding of the path I am on and deepening my commitment to the principles that guide us. Each lesson imparted by Venerable Ashin Indaka resonated deeply within me, and I felt an overwhelming sense of gratitude and responsibility to share these teachings with others. Thus, this book series was born—not merely as a collection of my reflections but as a heartfelt tribute to my teacher’s wisdom and guidance.

Through these pages, I hope to convey the essence of the Dhamma as it was shared with me, to inspire others on their own spiritual journeys, and to honor the teachings that have so profoundly shaped my life. My aspiration is that this work serves as a resource for those seeking understanding and clarity in the practice of Dhamma and the principles of Vinaya.

As we continue this journey together, I invite you to explore the teachings within these pages, to reflect upon them, and to apply them in your own life. May this series not only commemorate my teacher’s influence but also foster a deeper connection to the Dhamma for all who read it.

With heartfelt gratitude,

Ashin Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka

About the Author.

Venerable Ashin Dhammasami (Author Name: Bhikkhu Indasoma Siridantamahāpālaka)



Venerable Ashin Dhammasami is a distinguished scholar and practitioner in the field of Buddhist studies. He is currently a Ph.D. candidate in the Peace Studies Program at the International Buddhist Studies College, Mahachulalongkornrajavidyalaya University in Thailand. He holds a Master's Degree of Pali and has completed his B.A. He enrolled in the field of Pali studies in Sri Lanka, India, and Thailand. As a dedicated educator, he is a Master Trainer

at The European International University and a FCTOT Certified Trainer from the American Center Yangon.

His academic journey is complemented by his extensive study and practice of the Law of Dependent

Origination, a profound doctrine in Buddhism. From 2002 to 2020, Venerable Ashin Dhammasami immersed

himself in the teachings of the Mogkok Vipassana Center Branch 50, under the guidance of Most Venerable

Dr. Ashin Agganyana, the Abbot of Kanbae Phayalaray Mogkok Vipassana Center, (Yangin) who is also his

meditation master. Following this, he spent a year studying the Law of Dependent Origination at the Monlae

Forest Mogkok Meditation Center in 2022. He is a founder of the Hswagata Buddha Tooth Relics Preservation

Museum.

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Pācittiya Rule 11 – The Rule Against Destroying Plants

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #11)

1. Pali Script and English Translation

Pali Script

"bhūtagāmapātabyatāya, pācittiyaṃ."

English Translation

"Not to destroy plants. If a bhikkhu destroys or causes someone else to destroy plants that have reached their growing stage or completed their growth, he commits a pācittiya."

This rule prohibits a bhikkhu from destroying plants that have reached maturity or directing someone else to do so on his behalf. This includes trees, shrubs, and other plants with roots, stems, or buds. However, if a bhikkhu accidentally destroys small plants, he does not commit an offense.

2. Purpose of the Lesson

The purpose of this lesson is to help bhikkhus understand the ethical, environmental, and spiritual implications of respecting plant life. By observing this rule, bhikkhus practice non-harm (ahiṃsā) and develop a deep respect for all forms of life, aligning with the Buddhist principle of compassion toward all beings. This rule promotes mindfulness, self-restraint, and care for the environment.

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3. Objectives

1. Understanding

Bhikkhus will comprehend the ethical, environmental, and spiritual reasons for not destroying plants and will understand the process of making fruits and vegetables consumable according to Vinaya guidelines.

2. Application

Bhikkhus will practice applying this rule by refraining from harming plants and by understanding the proper process for authorizing fruits and vegetables for consumption.

3. Reflection

Bhikkhus will reflect on the principle of non-harm and respect for life, and how observing this rule aligns with the Dhamma.

Monastic Dhamma Vinaya Curriculum for Monks, *bhūtagāma*, the 92 *pācittiya*s

Summary of Pācittiya 11 (Destruction of Plants and Permissible Consumption)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not destroy or cause someone else to destroy plants that have reached their growing stage or completed growth.
Implication	Destroying a plant or tree intentionally results in a <i>pācittiya</i> offense. Destroying a germ (root, stem, joint, bud, seed) is considered a fault, but not a <i>pācittiya</i> .
Exceptions	- Accidental destruction of small plants incurs no fault. - Moss, which has no bud or leaves, is considered a germ, and thus destroying it is not a <i>pācittiya</i> .
Offering of Fruits	To consume fruits or vegetables containing edible grains, roots, or seeds, the fruit must be made "authorized" (<i>kappiya</i>) by a layperson or novice (<i>sāmaṇera</i>).
Methods of Authorization	1. Creating a notch with a nail. \n 2. Marking by fire (cooking, etc.). \n 3. Cutting with a knife.
Process for Offering	- The <i>kappiya</i> (layperson or novice) must announce the authorization to the <i>bhikkhu</i> and then mark the fruit by notching or cutting. \n - The <i>bhikkhu</i> receives the authorized fruit either by touching it from the base, receiving it in a container, or from a table.
Formula for Requesting Authorization	If the fruit is not authorized, the <i>bhikkhu</i> can request a <i>kappiya</i> to authorize it by saying, " <i>kappiyaṃ karohi</i> " ("Please make this fruit authorized").
Formula for Authorization	The <i>kappiya</i> can say, " <i>kappiyaṃ bhante</i> " ("Now being authorized, Venerable") to indicate the fruit is ready for consumption.
Special Cases	- If multiple fruits are in contact with each other, damaging one authorizes all. - Authorization is permanent and does not need repetition if re-offered. - Fruits with cooked or infertile seeds, or young, non-fertile seeds, do not need authorization. - Certain roots (e.g., ginger, radish) and uncooked cereals (e.g., corn, wheat) need authorization if they can germinate.

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4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focusing on compassion and interconnectedness with all living beings, including plants.
- **Reflection Sharing:** Invite bhikkhus to share any personal experiences where they practiced non-harm and respect for the environment.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on environmental mindfulness and non-harm, linking it to the responsibility of protecting plant life in line with this rule.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits bhikkhus from destroying plants or directing others to do so. Differentiate between "real plants" (plants that have reached maturity) and "germs" (such as seeds or roots), which are not considered full plants.

2. Guidelines for Consuming Fruits and Vegetables

- Explain the process for authorizing fruits and vegetables for consumption according to Vinaya.

There are three methods for a kappiya (layperson) or sāmaṇera to make fruits consumable:

Notch made with a nail

Marking by means of fire (e.g., cooking)

Cutting with a knife

- Outline the process of how a bhikkhu may request a kappiya to authorize fruit using phrases like "kappiyaṃ karohi" ("Please make this fruit authorized"), and how the kappiya responds by confirming it is authorized.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists and the purpose of authorizing fruits. How does observing this rule reflect the Dhamma's principles of non-harm and respect for nature?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the value of respecting plant life. Encourage them to consider how following this rule aligns with the principle of ahiṃsā (non-harm) and helps cultivate compassion.

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5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

: Pair bhikkhus to practice requesting fruit authorization from a kappiya, following the Vinaya guidelines. This exercise helps them become familiar with the correct procedure and respectful ways to make such requests.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the insights and challenges they encountered while adhering to this rule. Encourage discussions on the principle of non-harm and respect for plant life.

6. Game-Based Learning Activity: "Fruit Authorization Challenge" (10 minutes)

Fruit Authorization Challenge

In this activity, bhikkhus practice using the proper procedures for authorizing fruits and vegetables with a kappiya in different scenarios. They discuss rule-compliant ways to handle fruits that need to be authorized, reinforcing their understanding of non-harm and respect for the environment.

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7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a flowchart to illustrate the steps for authorizing fruits and vegetables, showing the three methods and correct phrasing.
- **Auditory:** Share a story from the Dhamma about respecting nature and the interconnectedness of all life forms.
- **Kinesthetic:** Practice role-playing to reinforce the procedures for authorizing fruits and vegetables in a respectful and rule-compliant manner.
- **Tactile:** Provide small reminder cards with key points about fruit authorization and the principle of non-harm.

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule impacts their sense of respect and mindfulness toward plant life.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application and authorization procedures.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with non-harm and environmental mindfulness.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

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Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing respect for plants influences their peace of mind and sense of connection to nature.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about practicing non-harm toward plants.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of respecting plant life.
- **Authorization Reminder Cards:** Provide small cards with key steps for requesting fruit authorization and the principle of non-harm.

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11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of respecting plant life and non-harm.
- **Experiential Learning:** Use role-playing to practice respectful requests for fruit authorization within Vinaya guidelines.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of non-harm and environmental respect.
- **Storytelling:** Share narratives that illustrate the Buddha's teachings on compassion and respect for all living beings.
- **Case Study Method:** Present scenarios to analyze rule-compliant ways of handling fruits and vegetables.
- **Game-Based Learning:** Use Fruit Authorization Challenge to reinforce proper procedures and respect for the environment.
- **Scaffolding:** Provide structured support to help bhikkhus understand the rule and the authorization process, encouraging independent reflection.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing non-harm toward plants.

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where non-harm toward plants must be observed.
2. **Reflection:** Reflect on challenges and insights in practicing environmental mindfulness.
3. **Conceptualization:** Connect the practice of respecting plants with broader values of non-harm in the Dhamma.
4. **Application:** Develop strategies for managing plant-related tasks while upholding the principle of non-harm.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing non-harm and respect for nature.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to environmental mindfulness and inner peace.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with respecting plants and following fruit authorization guidelines.
- **Environmental Respect Challenges:** Set challenges for bhikkhus to practice non-harm in their daily interactions with plant life.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of respecting all forms of life.
- **Encourage Story Sharing:** Share stories from the Dhamma about the importance of compassion and non-harm toward all beings.
- **Personal Journals:** Encourage bhikkhus to document their journey in cultivating respect for plants according to this rule.

Pācittiya Rule 12 – The Rule Against Avoiding or Changing the Subject in Saṃgha Discussions

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #12)

1. Pali Script and English Translation

Pali Script

"aññavādake, vihesake pācittiyaṃ."

English Translation

"Not to change the conversation when the saṃgha asks a question. If a bhikkhu bothers the community of the saṃgha by giving a reply that does not correspond with the question being asked, or by remaining silent, he commits a pācittiya."

This rule specifies that a bhikkhu should not avoid or change the subject when the Saṃgha asks him a question. Providing an unrelated answer or refusing to answer without valid reason disrupts the communication and harmony within the Saṃgha, and therefore, incurs a pācittiya.

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2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of respect and directness in communication within the Saṃgha. By observing this rule, bhikkhus promote transparency, harmony, and mutual respect. This rule reinforces the values of honesty, attentiveness, and responsibility, fostering an environment where questions and concerns can be addressed constructively.

3. Objectives

1. Understanding

Bhikkhus will understand the ethical and spiritual reasons for addressing questions directly and the importance of avoiding evasive responses in Saṃgha discussions.

2. Application

Bhikkhus will practice applying this rule by responding directly to questions asked within the Saṃgha and participating in discussions with attentiveness and respect.

3. Reflection

Bhikkhus will reflect on the importance of transparency, trust, and open communication for fostering unity and mutual respect in the Saṃgha.

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Summary of Pācittiya 12 (Responding to the Saṃgha's Questions)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not change the subject or remain silent when the <i>saṃgha</i> asks him a question.
Implication	Giving an irrelevant answer or refusing to answer (remaining silent) when asked by the <i>saṃgha</i> constitutes a <i>pācittiya</i> offense.
Corrective Action	If a <i>bhikkhu</i> responds inappropriately or remains silent, the <i>saṃgha</i> may address him with a specific formula to prompt a correct response.
Further Condition	If, after being prompted, the <i>bhikkhu</i> still fails to provide an appropriate answer to the original question, he incurs <i>pācittiya</i> 12.
Purpose	This rule upholds respect for the <i>saṃgha</i> 's authority and maintains order in discussions, ensuring that questions are addressed directly and sincerely.

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focusing on openness, transparency, and mindfulness in communication.
- **Reflection Sharing:** Invite bhikkhus to share any experiences where clear and direct communication helped resolve a misunderstanding or fostered trust.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on respectful communication and non-harm, linking it to the importance of directness and attentiveness in responding to the Saṃgha.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits evading questions or changing the subject when the Saṃgha asks a bhikkhu a question. Discuss why this rule supports respect and attentiveness in Saṃgha discussions and fosters a spirit of harmony and trust.

2. Guidelines for Respectful Communication

Explain how direct and honest communication aligns with the Dhamma and the value of mutual respect in the Saṃgha. Discuss situations where a bhikkhu might feel reluctant to answer directly and ways to handle such situations respectfully.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does giving a relevant answer or acknowledging a question support the values of the Saṃgha? What are the consequences of avoiding or changing the subject?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of attentiveness in communication and the value of responding mindfully and directly in discussions with the Saṃgha.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

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: Pair bhikkhus to practice responding directly to questions posed by the Saṃgha. This exercise helps them develop respectful and direct responses, even in situations where they may feel uncomfortable or uncertain.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the challenges and insights they encountered while adhering to this rule. Encourage discussions on the value of transparency and respect in maintaining harmonious communication.

6. Game-Based Learning Activity: "Direct Response Challenge" (10 minutes)

Direct Response Challenge

Bhikkhus take turns asking each other questions related to Saṃgha life, and each bhikkhu practices responding directly and respectfully. This activity reinforces attentiveness and the importance of clear communication.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a chart to illustrate effective communication techniques that foster respect and clarity.
- **Auditory:** Share a story from the Dhamma that emphasizes the value of direct and honest communication in maintaining harmony.
- **Kinesthetic:** Practice role-playing scenarios to develop attentiveness and respectful communication skills.
- **Tactile:** Provide small reminder cards with guidelines for effective communication within the Saṃgha.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their communication skills and respect for the Saṃgha.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with attentive and direct communication.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing direct communication influences their peace of mind and trust within the Saṃgha.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

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10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about transparent and respectful communication.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of attentiveness and honesty in their responses.
- **Communication Reminder Cards:** Provide small cards with guidelines for practicing direct and respectful communication.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of direct and respectful communication within the Saṃgha.
- **Experiential Learning:** Use role-playing to practice responding to questions directly and honestly within the Saṃgha.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of transparency and attentiveness.
- **Storytelling:** Share narratives that illustrate the importance of honest and respectful communication.
- **Case Study Method:** Present scenarios to analyze appropriate ways of handling Saṃgha questions.
- **Game-Based Learning:** Use Direct Response Challenge to reinforce attentiveness and clear communication.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent reflection.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing respectful communication.

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12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where attentive and respectful responses are practiced.
2. **Reflection:** Reflect on challenges and insights in practicing transparency in communication.
3. **Conceptualization:** Connect the practice of attentive communication to broader values of respect and unity in the Dhamma.
4. **Application:** Develop strategies for responding thoughtfully and directly within Saṃgha discussions.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing direct and respectful communication.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to open and honest communication.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with maintaining direct and respectful communication within the Saṃgha.
- **Transparent Communication Challenges:** Set challenges for bhikkhus to practice attentiveness and clarity in discussions.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of honesty and respect in Saṃgha communication.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of direct and respectful communication.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing transparency and respect according to this rule.

Pācittiya Rule 13 – The Rule Against Blaming or Slandering Another Bhikkhu

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #13)

1. Pali Script and English Translation

Pali Script

"ujjhāpanake, khiyyanake, pācittiyaṃ."

English Translation

"Not to blame or slander a bhikkhu. If a bhikkhu utters blames or slanders against another bhikkhu, he commits a pācittiya."

This rule specifies that a bhikkhu must not blame, criticize, or spread slander about another bhikkhu. Speaking ill of a fellow bhikkhu, whether directly to him or by speaking negatively about him to others, constitutes a violation. However, a bhikkhu does not incur a fault if he is appropriately addressing serious misconduct by another bhikkhu in a respectful and necessary manner.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of harmonious communication and respect within the Saṃgha. By observing this rule, bhikkhus maintain unity and prevent harmful speech that could damage relationships and trust. This rule fosters a supportive environment where bhikkhus are encouraged to approach differences constructively and avoid actions that could lead to discord or resentment.

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3. Objectives

1. Understanding

Bhikkhus will understand the ethical and spiritual reasons for avoiding blame or slander, recognizing the impact of these actions on the Saṃgha's unity and harmony.

2. Application

Bhikkhus will practice applying this rule by observing mindful and respectful communication, particularly in situations of conflict or disagreement.

3. Reflection

Bhikkhus will reflect on the importance of maintaining harmony, trust, and respect in the Saṃgha, and how this rule supports these values.

Summary of Pācittiya 13 (Blaming or Slandering a Bhikkhu)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not blame or slander another <i>bhikkhu</i> .
Implication	Directly criticizing or spreading slander about another <i>bhikkhu</i> to others incurs a <i>pācittiya</i> offense.
Conditions	This rule applies especially if the <i>bhikkhu</i> being slandered has been assigned a specific role, duty, or task by the <i>saṃgha</i> .
Exceptions	A <i>bhikkhu</i> who criticizes a corrupt <i>bhikkhu</i> does not commit a fault, as such criticism is considered justified.
Purpose	This rule promotes harmony within the <i>saṃgha</i> by discouraging unnecessary criticism and slander among <i>bhikkhus</i> , preserving mutual respect.

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4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on compassion, kindness, and the intention to promote harmony.
- **Reflection Sharing:** Invite bhikkhus to share experiences where respectful communication helped prevent or resolve conflicts within the community.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on transparency and respectful communication, linking it to the importance of avoiding blame or slander to maintain harmony in the Saṃgha.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits criticizing, blaming, or spreading slander about another bhikkhu, either directly or indirectly. Discuss why this rule promotes a spirit of respect and support within the Saṃgha, which is essential for harmonious communal life.

2. Guidelines for Constructive Communication

Explain that while constructive feedback may sometimes be necessary, it must be given respectfully and without malice. Distinguish between harmful speech and necessary communication addressing serious misconduct, which should always be approached with caution and respect.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does avoiding blame and slander promote unity and trust? What are the effects of criticizing or slandering others on relationships within the Saṃgha?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the value of respect in maintaining a supportive community. Encourage them to consider how practicing kindness in speech strengthens the bonds within the Saṃgha.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

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: Pair bhikkhus to practice responding mindfully to challenging situations where they might feel tempted to criticize or blame. This exercise helps them develop respectful responses that avoid blame or slander.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the challenges and insights they encountered while adhering to this rule. Encourage discussions on the value of kindness, respect, and how observing this rule strengthens trust in the Saṃgha.

6. Game-Based Learning Activity: "Speak Kindly Challenge" (10 minutes)

Speak Kindly Challenge

In this activity, bhikkhus take turns discussing hypothetical scenarios where they are faced with difficult situations involving other bhikkhus. They practice expressing any concerns in ways that are respectful and constructive, reinforcing positive communication habits.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a diagram to illustrate effective communication strategies that foster respect and support within the Saṃgha.
- **Auditory:** Share a story from the Dhamma emphasizing the value of kind and respectful speech and the harms of slander.
- **Kinesthetic:** Practice role-playing to develop constructive and respectful responses to challenging interactions.
- **Tactile:** Provide small reminder cards with guidelines for respectful communication and constructive conflict resolution.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their communication skills and sense of respect for the Saṃgha.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with constructive and respectful communication.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing kind and respectful speech influences their peace of mind and trust within the Saṃgha.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

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10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about maintaining kindness and respect in communication.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of respectful and supportive speech.
- **Respectful Communication Reminder Cards:** Provide small cards with guidelines for observing respectful and constructive communication.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of avoiding slander and promoting respect within the Saṃgha.
- **Experiential Learning:** Use role-playing to practice constructive communication and respectful responses.
- **Socratic Method:** Guide bhikkhus through self-reflection on the importance of supportive speech in the community.
- **Storytelling:** Share narratives that illustrate the harms of slander and the value of kindness in speech.
- **Case Study Method:** Present scenarios to analyze appropriate and respectful responses in challenging interactions.
- **Game-Based Learning:** Use Speak Kindly Challenge to reinforce respectful and constructive communication.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent reflection.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing supportive communication.

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12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where constructive and supportive responses are practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining kindness and respect in speech.
3. **Conceptualization:** Connect the practice of respectful communication with the Dhamma's values of compassion and unity.
4. **Application:** Develop strategies for managing difficult interactions while upholding the principles of kindness and respect.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing kind and respectful communication.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to unity and trust within the Saṃgha.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with maintaining kindness and respect in speech within the Saṃgha.
- **Respectful Communication Challenges:** Set challenges for bhikkhus to practice supportive and constructive communication.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of kind speech and respect within the Saṃgha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of respectful and kind communication.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing respect and kindness according to this rule.

Pācittiya Rule 14 – The Rule Against Leaving Saṃgha-Owned Furniture or Bedding Outside Unattended

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #14)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu saṃghikaṃ mañcaṃ vā pīṭhaṃ vā bhisim vā kocchaṃ vā ajjhokāse santha ritvā vā santha rāpetvā vā taṃ pakkamanto neva uddhareyya, na uddharāpeyya, anāpuccham vā gaccheyya, pācittiyaṃ."

English Translation

"Not to leave a mattress or a chair outside without arranging it back suitably. If a bhikkhu installs or causes someone else to install outside a material that belongs to the saṃgha, worthy to be used for sleeping or sitting—such as a bed, a chair, a mattress or a mat—and upon leaving this spot, he does not arrange this material back into its original place, nor makes or tells someone who is fit to arrange it back, he commits a pācittiya."

This rule prohibits a bhikkhu from leaving Saṃgha-owned furniture or bedding outside unattended. The bhikkhu must ensure that any item placed outside is properly put away before leaving the area, either by doing it himself or by asking someone else to handle it.

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2. Purpose of the Lesson

The purpose of this lesson is to help bhikkhus understand the importance of responsibility, respect for communal property, and order within the monastic community. By observing this rule, bhikkhus demonstrate respect for the Saṃgha's resources and mindfulness of communal harmony. This rule also fosters a sense of accountability, as bhikkhus take responsibility for their use of shared items.

3. Objectives

1. Understanding

Bhikkhus will understand the ethical and practical reasons for ensuring that Saṃgha-owned items are properly returned to their place, recognizing the importance of respect and responsibility in communal living.

2. Application

Bhikkhus will practice applying this rule by returning or arranging for others to return any Saṃgha-owned items they use outside, ensuring they are properly stored after use.

3. Reflection

Bhikkhus will reflect on how this rule supports mindfulness, responsibility, and respect for communal resources, promoting order and care in the Saṃgha.

Monastic Dhamma Vinaya Curriculum for Monks, *bhūtagāma*, the 92 *pācittiya*s

Summary of Pācittiya 14 (Leaving Seating or Sleeping Materials Outside)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not leave communal items like a bed, chair, mattress, or mat outside without properly arranging them back in their original place.
Implication	If a <i>bhikkhu</i> uses or sets up such items outside and leaves without returning them to their place or arranging for someone else to do so, he commits a <i>pācittiya</i> .
Applicable Items	This rule applies to any materials belonging to the <i>saṃgha</i> that are used for sleeping or sitting, such as beds, chairs, mattresses, and mats.
Requirement	The <i>bhikkhu</i> must either personally return the item or ask someone suitable to return it to its original place.
Purpose	This rule promotes respect and responsibility for communal property, ensuring items are well-maintained and not left exposed to damage.

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on responsibility and respect for communal property.
- **Reflection Sharing:** Invite *bhikkhus* to share experiences where they practiced mindfulness and care in using shared resources, especially in public or communal settings.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on respectful and responsible behavior, linking it to the importance of care and order in the *Samgha* through proper handling of shared items.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits leaving Saṃgha-owned seating or bedding items outside without arranging them back in their original place. Discuss how observing this rule reflects respect for communal property and attentiveness to order within the Saṃgha.

2. Guidelines for Proper Handling of Communal Property

Explain that this rule reinforces the importance of care and responsibility. Discuss examples of how to arrange items back properly and ways to ask others for assistance respectfully if the bhikkhu cannot return items himself.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does proper care of shared resources support the values of the Saṃgha? What are the effects of leaving shared items unattended or misplaced?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the value of respect and responsibility in handling Saṃgha property. Encourage them to consider how practicing this rule fosters harmony and mindfulness.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

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: Pair bhikkhus to practice scenarios where they use Saṃgha-owned furniture outside and must either put it back themselves or ask someone else to handle it. This exercise helps them develop respectful and mindful habits in handling shared resources.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the challenges and insights they encountered while adhering to this rule. Encourage discussion on the value of responsibility and respect for the Saṃgha's communal property.

6. Game-Based Learning Activity: "Return it Right" (10 minutes)

Return it Right

In this activity, bhikkhus take turns discussing or role-playing situations where they use shared items outside. They practice arranging or planning for the proper return of these items, reinforcing mindfulness and respect for Saṃgha property.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a chart to illustrate the steps for properly handling Saṃgha-owned items and returning them after use.
- **Auditory:** Share a story from the Dhamma that emphasizes the importance of mindfulness and responsibility with communal resources.
- **Kinesthetic:** Practice role-playing to reinforce the habit of returning shared items responsibly.
- **Tactile:** Provide small reminder cards with key points about respecting and responsibly handling communal property.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of responsibility and mindfulness.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with handling shared resources responsibly.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing respect for communal property influences their peace of mind and sense of responsibility.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

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10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about maintaining mindfulness and responsibility in communal spaces.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of returning items to their place.
- **Communal Responsibility Reminder Cards:** Provide small cards with guidelines for handling communal property respectfully.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of responsibility and respect within the Saṃgha.
- **Experiential Learning:** Use role-playing to practice respectful and responsible handling of communal items.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of responsibility and mindfulness.
- **Storytelling:** Share narratives that highlight the importance of responsible use of shared resources.
- **Case Study Method:** Present scenarios to analyze respectful and mindful ways of handling Saṃgha property.
- **Game-Based Learning:** Use Return it Right to encourage responsible and mindful behavior with communal property.
- **Scaffolding:** Provide structured support to help bhikkhus understand the rule, gradually encouraging independent application.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for responsibly managing shared items.

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12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where responsible handling of communal property is practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining respect and responsibility for shared resources.
3. **Conceptualization:** Connect the practice of handling communal property with the Dhamma's values of mindfulness and care.
4. **Application:** Develop strategies for managing shared items mindfully and responsibly within the Saṃgha.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing responsibility and mindfulness.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to responsibility within the Saṃgha.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with handling communal property respectfully and responsibly.
- **Mindful Responsibility Challenges:** Set challenges for bhikkhus to practice returning items properly after using them.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of responsibility and respect within the Saṃgha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of responsibility and respect for communal property.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing respect and responsibility according to this rule.

Pācittiya Rule 15 – The Rule Against Leaving a Moved Couch Unattended in the Monastery

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #15)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu saṃghike vihāre seyyaṃ santha ritvā vā santha rāpetvā vā taṃ pakkamanto neva uddhareyya, na uddharāpeyya, anāpuccham vā gaccheyya, pācittiyaṃ."

English Translation

"Not to leave a couch that has been moved in the monastery. If, in a monastery, a bhikkhu himself moves or causes someone else to move a couch (bed, mattress, etc.) and upon leaving, he does not arrange it back suitably, nor causes someone else to arrange it back, or tells anyone who is fit to arrange it back, he commits a pācittiya."

This rule requires that a bhikkhu must not leave a moved couch, bed, or mattress unattended in a monastery without arranging it back to its original place or asking someone to do so. This rule is observed to maintain order and cleanliness in shared spaces, preserving respect for the Saṃgha's property and communal harmony.

2. Purpose of the Lesson

The purpose of this lesson is to emphasize the importance of order, cleanliness, and responsibility in communal living. By observing this rule, bhikkhus demonstrate mindfulness in their interactions with shared property, showing respect for the monastery environment and the Saṃgha. This rule reinforces a sense of accountability and encourages bhikkhus to maintain a well-organized space for everyone's benefit.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

3. Objectives

1. Understanding

Bhikkhus will understand the ethical and practical reasons for arranging communal furniture properly after use, recognizing the importance of respect and responsibility in shared spaces.

2. Application

Bhikkhus will practice applying this rule by arranging any moved furniture back to its place in the monastery or by respectfully requesting assistance.

3. Reflection

Bhikkhus will reflect on how this rule supports communal harmony, order, and mindfulness in maintaining the monastery environment.

Summary of Pācittiya 15 (Leaving a Couch in the Monastery)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not leave a couch (or similar item such as a bed or mattress) in a monastery without returning it to its original place after use.
Implication	If a <i>bhikkhu</i> moves a couch and leaves it out of place without arranging it back, causing someone else to arrange it back, or informing someone fit to do so, he commits a <i>pācittiya</i> offense.
Exception	Leaving a couch in a place protected from termites and rain does not constitute a fault, as it ensures the item is safeguarded.
Purpose	This rule encourages care and responsibility for communal property, ensuring that items are not left exposed to damage or disorganization within the monastery.

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4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focusing on responsibility and respect for shared spaces.
- **Reflection Sharing:** Invite bhikkhus to share any personal experiences where they practiced mindfulness and care in communal areas, particularly when using or moving shared items.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on respect for communal property, linking it to the importance of order and responsibility in maintaining harmony within the monastery.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits leaving a moved couch or bed in a monastery without arranging it back to its original place or having someone else do so. Discuss how observing this rule reflects respect for the shared environment and a commitment to communal harmony.

2. Guidelines for Proper Handling of Shared Furniture

Explain the importance of maintaining order in communal spaces. Discuss appropriate ways to arrange furniture back after use or to ask for assistance if the bhikkhu is unable to return it to its original place.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does proper care of shared resources support the values of the Saṃgha? What are the potential effects of leaving communal furniture misplaced or unattended?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of responsibility in handling communal property. Encourage them to consider how practicing this rule fosters mindfulness and respect for the monastery environment.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

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: Pair bhikkhus to practice scenarios where they use or move a couch or bed in the monastery and must either put it back themselves or ask someone else to handle it. This exercise helps them develop habits of mindful and respectful handling of shared furniture.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the challenges and insights they encountered while adhering to this rule. Encourage discussions on the value of responsibility and respect for communal property and the impact on the Saṃgha.

6. Game-Based Learning Activity: "Furniture Responsibility Challenge" (10 minutes)

Furniture Responsibility Challenge

In this activity, bhikkhus take turns discussing or role-playing situations where they use or move furniture within the monastery. They practice arranging or planning for the proper return of these items, reinforcing mindfulness and respect for communal space.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a diagram to illustrate the proper steps for handling Saṃgha-owned furniture and returning it after use.
- **Auditory:** Share a story from the Dhamma that emphasizes the importance of mindfulness and responsibility in shared spaces.
- **Kinesthetic:** Practice role-playing to reinforce the habit of returning shared items responsibly.
- **Tactile:** Provide small reminder cards with key points about handling communal property with respect and mindfulness.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of responsibility and mindfulness in the monastery.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with handling shared resources responsibly.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing respect for communal property influences their peace of mind and sense of responsibility.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

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10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about responsibility and respect in shared spaces.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of returning items to their place.
- **Communal Responsibility Reminder Cards:** Provide small cards with guidelines for handling communal property responsibly.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of respect and responsibility within the Saṃgha.
- **Experiential Learning:** Use role-playing to practice mindful handling of communal furniture and other items.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of responsibility and respect in shared spaces.
- **Storytelling:** Share narratives that highlight the importance of responsibility in the use of communal property.
- **Case Study Method:** Present scenarios to analyze respectful and mindful ways of handling Saṃgha property.
- **Game-Based Learning:** Use Furniture Responsibility Challenge to reinforce responsible behavior with communal property.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent application.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for managing shared items responsibly.

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12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where responsible handling of communal furniture is practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining respect and responsibility for shared resources.
3. **Conceptualization:** Connect the practice of handling communal furniture with the Dhamma's values of mindfulness and care.
4. **Application:** Develop strategies for managing shared items mindfully and responsibly within the Saṃgha.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing responsibility and mindfulness.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to responsibility within the Saṃgha.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with handling communal property respectfully and responsibly.
- **Mindful Responsibility Challenges:** Set challenges for bhikkhus to practice returning items properly after using them.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of responsibility and respect within the Saṃgha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of responsibility and respect for communal property.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing respect and responsibility according to this rule.

Pācittiya Rule 16 – The Rule Against Setting a Bhikkhu Apart to Make Him Leave

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #16)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu saṃghike vihāre jānaṃ pubbupagataṃ bhikkhuṃ anupakhajja seyyaṃ kappeyya 'yassa sambādho bhavissati, so pakkamissatī' ti etadeva paccayaṃ karitvā anaññaṃ pācittiyaṃ."

English Translation

"Not to set a bhikkhu apart in order to make him leave. If, in a monastery belonging to the saṃgha, a bhikkhu sits or lies down on a place situated against another bhikkhu's spot in such a way that, by feeling uneasy owing to the lack of space, the latter leaves the place, he commits a pācittiya."

This rule prohibits a bhikkhu from intentionally making another bhikkhu feel uncomfortable (e.g., by sitting too close, creating noise, or other disturbances) with the aim of forcing him to vacate his place. A bhikkhu must respect the personal space and lodging of fellow bhikkhus unless there is a legitimate reason for requesting a change, and even then, certain exceptions apply.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of respect, kindness, and harmonious co-living within the Saṃgha. By observing this rule, bhikkhus cultivate empathy and consideration for others, fostering a supportive environment in the monastery. This rule also helps to prevent conflict, maintain personal boundaries, and strengthen unity within the Saṃgha.

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3. Objectives

1. Understanding

Bhikkhus will understand the ethical reasons for not intentionally disturbing another bhikkhu’s space to make him leave, recognizing the importance of respect and empathy.

2. Application

Bhikkhus will practice applying this rule by ensuring their actions and placement do not inconvenience other bhikkhus or make them feel unwelcome in shared spaces.

3. Reflection

Bhikkhus will reflect on how this rule supports harmony, kindness, and mutual respect within the Saṃgha, enhancing a sense of communal care.

Summary of Pācittiya 16 (Setting a Bhikkhu Apart to Make Him Leave)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not intentionally sit or lie in a way that forces another <i>bhikkhu</i> to leave his spot due to discomfort, such as lack of space, noise, or other disturbances.
Implication	Deliberately creating discomfort for another <i>bhikkhu</i> to make him vacate a space results in a <i>pācittiya</i> offense.
Exceptions for Requests	Legitimate reasons allow a <i>bhikkhu</i> to request others to move, but there are exceptions: he may not ask \n - a <i>bhikkhu</i> of greater seniority\n - a sick <i>bhikkhu</i> \n - a <i>bhikkhu</i> devoted to the <i>saṃgha</i> (e.g., teaching <i>dhamma</i> or serving the community).
Purpose	This rule fosters respect and consideration among <i>bhikkhus</i> , ensuring that personal conflicts do not disrupt harmony within the <i>saṃgha</i> by pressuring others to leave shared spaces.

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4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on empathy, kindness, and respect for others' personal space.
- **Reflection Sharing:** Invite bhikkhus to share experiences where mutual respect and kindness helped them feel at ease and supported in communal spaces.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on responsibility and harmony in the monastery, linking it to the importance of respecting each other's space and comfort within the Saṃgha.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits a bhikkhu from disturbing another bhikkhu's lodging to make him leave, whether through crowding, noise, or other forms of disruption. Highlight the importance of personal boundaries and how this rule fosters a respectful and considerate environment.

2. Guidelines for Respectful Conduct in Shared Spaces

Discuss examples of legitimate reasons for requesting someone to move (e.g., for communal needs or during repairs) and exceptions, such as senior bhikkhus, sick bhikkhus, or those serving the Saṃgha, who should never be asked to leave their place.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does respecting each other's personal space promote harmony and trust within the Saṃgha? What are the potential effects of intentionally disturbing another's space?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of respect in communal living and the value of empathy in preserving harmony. Encourage them to consider how following this rule helps strengthen the bonds within the Saṃgha.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

: Pair bhikkhus to practice respectful behaviors in shared spaces, ensuring they don't crowd or disturb others. This exercise reinforces the habit of being mindful of others' comfort in communal settings.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the challenges and insights they encountered while adhering to this rule. Encourage discussions on the value of empathy and the impact of small acts of respect on community well-being.

6. Game-Based Learning Activity: "Respect Boundaries Challenge" (10 minutes)

Respect Boundaries Challenge

In this activity, bhikkhus take turns discussing or role-playing scenarios where they navigate shared spaces in a considerate way, reinforcing the importance of empathy and mutual respect in communal living.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a diagram to show respectful spatial arrangements in shared areas, illustrating what mindful placement and personal space look like.
- **Auditory:** Share a story from the Dhamma that emphasizes the value of kindness and respect in shared living.
- **Kinesthetic:** Practice role-playing to reinforce respectful behavior and awareness of others' space in communal settings.
- **Tactile:** Provide small reminder cards with guidelines for practicing respect for personal space and mindful conduct.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of empathy and respect for others within the monastery.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with respect and empathy in shared spaces.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing respect for communal space influences their peace of mind and sense of harmony within the Saṃgha.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

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10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about kindness and empathy in shared spaces.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of respecting others' space.
- **Respect Reminder Cards:** Provide small cards with guidelines for observing respectful conduct in communal spaces.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of respect and kindness in the Saṃgha.
- **Experiential Learning:** Use role-playing to practice empathetic and respectful behavior in shared spaces.
- **Socratic Method:** Guide bhikkhus through self-reflection on the value of empathy and kindness within the Saṃgha.
- **Storytelling:** Share narratives that highlight the significance of harmony and respect in communal life.
- **Case Study Method:** Present scenarios to analyze respectful and considerate behavior in shared spaces.
- **Game-Based Learning:** Use Respect Boundaries Challenge to reinforce mindful behavior in communal living.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent reflection and practice.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing respect and empathy in shared spaces.

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12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where respectful behavior in shared spaces is practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining kindness and empathy for others' personal space.
3. **Conceptualization:** Connect the practice of respect for personal space with the broader values of compassion and harmony in the Dhamma.
4. **Application:** Develop strategies for managing shared spaces with empathy and respect within the Saṃgha.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing empathy and respect.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to harmony within the Saṃgha.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with respecting personal space and boundaries within the Saṃgha.
- **Empathy Challenges:** Set challenges for bhikkhus to practice respectful conduct in shared spaces, being mindful of others' comfort.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of empathy and respect in communal living.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of kindness and respect for others.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing empathy and respect according to this rule.

Pācittiya Rule 17 – The Rule Against Expelling a Bhikkhu from Saṃgha Lodging

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #17)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu bhikkhum kupito anattamano saṃghikā vihārā nikkadḍeyya vā nikkadḍāpeyya vā, pācittiyam."

English Translation

"Not to expel a bhikkhu from a lodging belonging to the saṃgha. If a bhikkhu expels or causes someone else to expel a bhikkhu from a lodging place belonging to the saṃgha, he commits a pācittiya."

This rule prohibits a bhikkhu from expelling another bhikkhu from a lodging or shelter that belongs to the Saṃgha. Exceptions are allowed if the bhikkhu being expelled has acted violently, is disobedient, or disrupts the harmony of the Saṃgha. However, even in these cases, expulsion should be approached with caution and consideration for the Saṃgha's values of compassion and harmony.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of compassion, patience, and unity within the Saṃgha. By observing this rule, bhikkhus learn to handle interpersonal conflicts with understanding and forbearance rather than resorting to expulsion. This rule promotes a spirit of tolerance, ensuring that the Saṃgha remains a supportive environment for all members, even in challenging situations.

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3. Objectives

1. Understanding

Bhikkhus will understand the ethical reasons for not expelling another bhikkhu from Saṃgha lodging, recognizing the importance of compassion, tolerance, and conflict resolution.

2. Application

Bhikkhus will practice applying this rule by handling disagreements or conflicts with patience and considering alternative methods for resolving issues without expulsion.

3. Reflection

Bhikkhus will reflect on how this rule supports unity, patience, and empathy within the Saṃgha, fostering a supportive environment even amid challenges.

Summary of Pācittiya 17 (Expelling a Bhikkhu from Saṃgha Lodging)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not expel or cause another <i>bhikkhu</i> to be expelled from a lodging place that belongs to the <i>saṃgha</i> .
Implication	Expelling a <i>bhikkhu</i> from <i>saṃgha</i> lodging or arranging for his expulsion by legal or other means constitutes a <i>pācittiya</i> offense.
Exceptions	- If the <i>bhikkhu</i> being expelled is violent, disobedient, or a severe disruptor, expulsion is allowed, though he cannot be removed from the entire monastery compound.
Handling Belongings	In cases of extreme misconduct, it is permitted to remove the belongings of the offending <i>bhikkhu</i> from <i>saṃgha</i> lodging.
Purpose	This rule emphasizes respectful treatment within the monastic community, discouraging arbitrary or retaliatory expulsion of fellow <i>bhikkhus</i> from shared accommodations.

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4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on compassion, patience, and understanding in relationships.
- **Reflection Sharing:** Invite bhikkhus to share experiences where patience and understanding helped to resolve conflicts or improve relationships.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on respect and empathy in communal living, linking it to the importance of tolerance and patience in handling difficult situations without resorting to expulsion.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits a bhikkhu from expelling another bhikkhu from Saṃgha lodging, even in situations of conflict or frustration, as it can harm unity. Discuss the exceptions where expulsion may be permitted (e.g., violent or severely disruptive behavior), emphasizing the need for caution and compassion in such cases.

2. Guidelines for Resolving Conflicts Respectfully

Explain constructive ways to address conflicts without resorting to expulsion, such as seeking support from the Saṃgha or engaging in mindful communication. Discuss the value of conflict resolution skills, including listening and empathy, as means to foster harmony.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does refraining from expulsion support the values of the Saṃgha? What are the effects of compassion and patience in handling disagreements?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of tolerance and compassion in communal life, and how practicing these qualities strengthens the bonds within the Saṃgha.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

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: Pair bhikkhus to practice responding to challenging situations with other bhikkhus without expulsion. This exercise reinforces the habit of resolving conflicts with patience and compassion, and encourages finding solutions that preserve unity.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the insights and challenges they encountered while adhering to this rule. Encourage discussions on the value of understanding and empathy in resolving conflicts.

6. Game-Based Learning Activity: "Compassionate Conflict Resolution" (10 minutes)

Compassionate Conflict Resolution

In this activity, bhikkhus take turns discussing or role-playing scenarios where they are faced with conflicts involving other bhikkhus. They practice handling each situation with tolerance and empathy, reinforcing the importance of patience and understanding in difficult moments.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a diagram to show steps in conflict resolution that emphasize compassion, tolerance, and patience.
- **Auditory:** Share a story from the Dhamma that emphasizes the value of tolerance and compassion in maintaining harmony.
- **Kinesthetic:** Practice role-playing to reinforce the habit of handling conflicts respectfully and patiently.
- **Tactile:** Provide small reminder cards with key points about practicing compassion and patience in handling conflicts.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of patience, compassion, and responsibility within the Saṃgha.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with practicing patience and conflict resolution.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing tolerance and compassion influences their peace of mind and unity within the Saṃgha.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

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10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about practicing tolerance, patience, and empathy.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of handling conflicts with compassion.
- **Conflict Resolution Reminder Cards:** Provide small cards with guidelines for handling conflicts in a compassionate and understanding manner.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of compassion and tolerance in the Saṃgha.
- **Experiential Learning:** Use role-playing to practice compassionate conflict resolution skills.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of empathy and patience within the Saṃgha.
- **Storytelling:** Share narratives that illustrate the importance of handling disagreements with understanding.
- **Case Study Method:** Present scenarios to analyze respectful and compassionate ways of managing conflicts.
- **Game-Based Learning:** Use Compassionate Conflict Resolution to reinforce understanding and patience.
- **Scaffolding:** Provide structured support to help bhikkhus understand the rule, encouraging independent reflection.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing tolerance and patience.

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12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where compassionate conflict resolution is practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining patience and empathy during conflicts.
3. **Conceptualization:** Connect the practice of tolerance in conflict resolution with the broader values of compassion in the Dhamma.
4. **Application:** Develop strategies for managing challenging situations with understanding and patience within the Saṃgha.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing patience and tolerance.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to harmony within the Saṃgha.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with managing conflicts with tolerance and understanding.
- **Patience and Tolerance Challenges:** Set challenges for bhikkhus to practice patience and compassion in challenging situations.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of empathy and understanding in the Saṃgha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of handling conflicts with compassion.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing empathy and understanding according to this rule.

Pācittiya Rule 18 – The Rule Against Sitting or Lying on Unstable Furniture Over a Broken Floor

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #18)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu saṃghike vihāre uparivehāsakuṭiyā āhaccapādakaṃ mañcaṃ vā pīṭhaṃ vā abhinisīdeyya vā abhinipajjeyya vā, pācittiyaṃ."

English Translation

"Not to install oneself on a bed or a chair that is placed on a floor with broken planks. If a bhikkhu sits or lies down on a chair or a bed placed on the first floor of a house belonging to the saṃgha, and its floor shows holes opened to the lower floor - the planks not being completely installed - and this chair or bed has removable legs or board, this bhikkhu commits a pācittiya."

This rule prohibits a bhikkhu from sitting or lying on a bed or chair that is placed on an upper floor with broken or unstable planks. This rule applies if certain conditions are met, such as the building belonging to the Saṃgha and the furniture having removable parts, ensuring safety and respect for communal spaces.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of safety, mindfulness, and respect for Saṃgha property. By observing this rule, bhikkhus avoid potentially dangerous situations for both themselves and those on the floor below. This rule also emphasizes the value of maintaining the integrity of communal living spaces and being mindful of potential risks to the community.

Monastic Dhamma Vinaya Curriculum for Monks, *bhūtagāma*, the 92 *pācittiya*s

3. Objectives

1. Understanding

Bhikkhus will understand the practical reasons for avoiding unstable furniture over broken floors, recognizing the importance of safety and respect for Saṃgha spaces.

2. Application

Bhikkhus will practice applying this rule by being mindful of the condition of floors and furniture and by choosing safe, stable places to sit or lie down in communal buildings.

3. Reflection

Bhikkhus will reflect on how this rule supports mindfulness, safety, and the maintenance of shared spaces within the Saṃgha, reinforcing a sense of communal responsibility.

Summary of Pācittiya 18 (Using a Bed or Chair on a Floor with Broken Planks)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not sit or lie on a bed or chair placed on a floor with broken or incomplete planks if the floor is part of a <i>saṃgha</i> -owned building and the planks reveal the lower floor.
Conditions for Offense	This <i>pācittiya</i> offense applies only if the following conditions are met: 1. There are people on the floor below. 2. Both floors are taller than a human being. 3. The bed or chair has removable legs or board. 4. The building is owned by the <i>saṃgha</i> .
Purpose	This rule ensures safety and respect for communal spaces, preventing <i>bhikkhus</i> from using unstable furniture in precarious settings within <i>saṃgha</i> properties.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on mindfulness and responsibility for shared spaces and safety.
- **Reflection Sharing:** Invite bhikkhus to share experiences where they practiced mindfulness and caution in shared or potentially hazardous spaces.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on respecting communal spaces, linking it to the importance of safety and caution in shared areas to maintain harmony and avoid risks within the Saṃgha.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that this rule prohibits a bhikkhu from sitting or lying on a bed or chair on an upper floor with broken or incomplete planks, especially when the furniture has removable legs or a loose board. Emphasize how this rule promotes safety and respect for shared spaces.

2. Conditions for the Rule's Application

- Discuss the specific conditions under which this rule applies:

1. **There are people on the floor below** – to prevent potential harm to others.
2. **Both floors are higher than the height of a human being** – which increases the potential for injury.
3. **The furniture is unstable or has removable parts** – enhancing the risk of collapse.
4. **The building belongs to the Saṃgha** – emphasizing respect for communal property.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does adhering to it prevent harm and promote mindfulness? What are the potential consequences of not observing caution in shared spaces?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of mindfulness and safety in communal settings. Encourage them to consider how this rule supports harmony and a sense of shared responsibility.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

: Pair bhikkhus to practice scenarios where they assess whether a space is safe for sitting or lying down, particularly focusing on observing structural safety. This exercise helps them develop habits of mindful and responsible behavior in communal spaces.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the insights and challenges they encountered while adhering to this rule. Encourage discussions on the value of mindfulness and respect for communal property and safety.

6. Game-Based Learning Activity: "Safety Check Challenge" (10 minutes)

Safety Check Challenge

In this activity, bhikkhus take turns assessing hypothetical scenarios where they must decide whether it is safe to use certain spaces or furniture. This reinforces mindfulness and awareness of their surroundings and the potential hazards in communal spaces.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a chart to illustrate the specific conditions under which this rule applies, visually breaking down the four factors.
- **Auditory:** Share a story from the Dhamma that emphasizes the importance of mindfulness and caution in shared living spaces.
- **Kinesthetic:** Practice role-playing to reinforce the habit of assessing spaces and furniture for safety before use.
- **Tactile:** Provide small reminder cards with guidelines on observing safety and respect for communal spaces.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of responsibility and mindfulness regarding safety in communal spaces.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with practicing mindfulness and responsibility for safety.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing respect for communal property and safety influences their peace of mind and sense of shared responsibility.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about responsibility and mindfulness in shared spaces.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of observing caution and respect in shared spaces.
- **Safety Reminder Cards:** Provide small cards with guidelines for observing safety in Saṃgha buildings.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of safety and respect within the Saṃgha.
- **Experiential Learning:** Use role-playing to practice mindful assessment of communal spaces and furniture.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of responsibility and mindfulness.
- **Storytelling:** Share narratives that illustrate the importance of safety in shared spaces.
- **Case Study Method:** Present scenarios to analyze respectful and mindful ways of assessing and using Saṃgha property.
- **Game-Based Learning:** Use Safety Check Challenge to reinforce cautious and respectful behavior in communal living.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent application.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing safety and responsibility.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where responsible handling of communal spaces is practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining respect and mindfulness in shared areas.
3. **Conceptualization:** Connect the practice of safety in communal spaces with the Dhamma's values of mindfulness and care.
4. **Application:** Develop strategies for managing shared spaces with caution and respect within the Saṃgha.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing responsibility and mindfulness.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to safety within the Saṃgha.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with handling communal property safely and responsibly.
- **Mindful Responsibility Challenges:** Set challenges for bhikkhus to practice safe assessment of spaces before using furniture or shared items.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of safety and respect within the Saṃgha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of respect and mindfulness in communal spaces.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing respect and responsibility according to this rule.

Pācittiya Rule 19 – The Rule Against Building a Roof with More Than Three Layers

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #19)

1. Pali Script and English Translation

Pali Script

"mahallakaṃ pana bhikkhunā vihāraṃ kārayamānena yāva dvāraḥkosā aggaḷaṭṭhapanāya ālokaśandhiparikammāya dvatticchadanassa pariyāyaṃ appaharite ṭhiteṇa adhiṭṭhātabbaṃ. tatoce uttari apaharite pi ṭhito adhiṭṭhaheyya, pācittiyaṃ."

English Translation

"Not to build a roof having more than three layers. If a bhikkhu himself builds or causes someone else to build a roof containing more than three layers, he commits a pācittiya."

This rule prohibits a bhikkhu from constructing or directing the construction of a roof with more than three layers. This restriction likely reflects the modest needs of monastic life, discouraging excessive and elaborate construction and promoting simplicity and restraint in material possessions.

2. Purpose of the Lesson

The purpose of this lesson is to help bhikkhus understand the principles of simplicity and moderation in their use of resources. By observing this rule, bhikkhus practice restraint and humility, adhering to the ideal of non-attachment to physical comforts. This rule encourages bhikkhus to be mindful of the resources they use in construction and to prioritize simplicity in their dwellings.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

3. Objectives

1. Understanding

Bhikkhus will understand the ethical and practical reasons for limiting roof construction to three layers, recognizing the importance of simplicity and moderation.

2. Application

Bhikkhus will practice applying this rule by ensuring that any construction undertaken in Saṃgha buildings is simple and avoids unnecessary layers or complexity.

3. Reflection

Bhikkhus will reflect on how this rule supports simplicity, humility, and restraint, fostering a sense of detachment from material comforts within the Saṃgha.

Summary of Pācittiya 19 (Building a Roof with More Than Three Layers)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not build or cause someone else to build a roof with more than three layers.
Implication	Constructing or commissioning a roof exceeding three layers results in a <i>pācittiya</i> offense.
Cultural Context	This rule specifically pertains to traditional Indian roofing methods that involve layering. Construction methods in other countries are exempt from this rule.
Purpose	This rule aims to prevent excessive or luxurious constructions within the monastic community, promoting simplicity in monastic dwellings.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on simplicity, non-attachment, and appreciation for basic needs.
- **Reflection Sharing:** Invite bhikkhus to share personal insights on how practicing simplicity and restraint in physical spaces supports their monastic practice.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on respect and modesty in communal property, linking it to the importance of simplicity and restraint in maintaining Saṃgha spaces and resources.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits constructing or directing the construction of a roof with more than three layers. Discuss how adhering to this rule supports simplicity and prevents attachment to elaborate or luxurious dwellings.

2. Guidelines for Construction in Monastic Life

Emphasize the principle of simplicity in monastic construction. Discuss how simplicity in physical spaces reflects the values of humility, detachment, and mindfulness of resources within the Saṃgha.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does limiting the complexity of construction support the Saṃgha's values? What are the practical and ethical implications of excessive or elaborate construction in monastic life?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of simplicity and moderation in physical spaces and how observing this rule aligns with the monastic ideal of non-attachment.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

: Pair bhikkhus to practice scenarios where they must make decisions about building or repairing Saṅgha spaces. This exercise helps them develop mindful decision-making skills in line with the values of simplicity and restraint.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the insights and challenges they encountered while adhering to this rule. Encourage discussions on the value of simplicity and the impact of restraint on community harmony and resourcefulness.

6. Game-Based Learning Activity: "Simplicity in Building Challenge" (10 minutes)

Simplicity in Building Challenge

In this activity, bhikkhus brainstorm simple and resource-efficient ways to design a shelter for the Saṅgha, keeping within the three-layer limitation. This reinforces the principle of modesty in construction.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use visual examples to demonstrate simple versus elaborate construction styles, emphasizing minimalism.
- **Auditory:** Share a story from the Dhamma that illustrates the importance of humility and simplicity in lifestyle and possessions.
- **Kinesthetic:** Practice role-playing to reinforce the habit of mindful and moderate decision-making in communal settings.
- **Tactile:** Provide small reminder cards with key points about practicing restraint in monastic construction.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of humility and restraint within the Saṃgha.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with practicing simplicity and humility in physical spaces.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing simplicity in construction influences their sense of detachment and inner peace.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about simplicity and restraint in monastic spaces.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of simplicity and non-attachment in communal spaces.
- **Construction Reminder Cards:** Provide small cards with guidelines for observing restraint in building Saṃgha property.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of simplicity and humility in the Saṃgha.
- **Experiential Learning:** Use role-playing to practice mindful planning and decision-making in monastic construction.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of restraint and non-attachment in shared spaces.
- **Storytelling:** Share narratives that illustrate the benefits of simplicity and non-attachment in physical spaces.
- **Case Study Method:** Present scenarios to analyze respectful and mindful ways of managing construction projects.
- **Game-Based Learning:** Use Simplicity in Building Challenge to reinforce the importance of resourcefulness and restraint.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent application.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing simplicity in construction.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where responsible and simple construction decisions are practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining simplicity and humility in shared spaces.
3. **Conceptualization:** Connect the practice of simplicity with the broader values of detachment and non-attachment in the Dhamma.
4. **Application:** Develop strategies for managing communal resources with restraint and mindfulness within the Saṃgha.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing simplicity and humility.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to non-attachment and simplicity.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with managing communal property and construction responsibly.
- **Simplicity Challenges:** Set challenges for bhikkhus to practice building or repairing Saṃgha property using minimal resources.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of simplicity and restraint within the Saṃgha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of simplicity and non-attachment.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing simplicity and non-attachment according to this rule.

Pācittiya Rule 20 – The Rule Against Pouring Water Containing Insects on the Ground

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #20)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu jānaṃ sappāṇakaṃ udakaṃ tiṇaṃ vā mattikaṃ vā siñceyya vā siñcāpeyya vā, pācittiyaṃ."

English Translation

"Not to pour on the ground some water containing insects. If, knowing that there are insects or other worms in some water, a bhikkhu himself pours this water on the grass or on the ground, or causes someone else to pour it, he commits a pācittiya."

This rule prohibits a bhikkhu from pouring water containing living creatures (insects or worms) onto grass or ground, as this act may harm them. The rule reflects the Buddhist principle of ahiṃsā (non-harm), emphasizing compassion and respect for all forms of life, including even the smallest beings in water.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of non-harm (ahiṃsā) and compassion toward all beings, even the smallest life forms. By observing this rule, bhikkhus cultivate mindfulness and respect for the sanctity of life. This rule encourages bhikkhus to be attentive to the impact of their actions on other beings, fostering empathy and reinforcing the Buddhist commitment to non-violence.

Monastic Dhamma Vinaya Curriculum for Monks, *bhūtagāma*, the 92 *pācittiya*s

3. Objectives

1. Understanding

Bhikkhus will understand the ethical and spiritual reasons for not pouring water with living beings onto the ground, recognizing the importance of non-harm and compassion.

2. Application

Bhikkhus will practice applying this rule by ensuring water containing living creatures is poured into a safe place, where they will not be harmed, such as another body of water suitable for them.

3. Reflection

Bhikkhus will reflect on how this rule fosters mindfulness, compassion, and non-harm, deepening their commitment to protecting all life forms within the *Samgha*.

Summary of *Pācittiya* 20 (Pouring Water Containing Insects on the Ground)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not pour or cause someone else to pour water containing insects or aquatic life onto the ground or grass, as this would harm living beings in the water.
Implication	Pouring water with living beings (e.g., insects or worms) onto surfaces where they cannot survive constitutes a <i>pācittiya</i> offense.
Proper Disposal	Such water should be poured into an area with water, such as a pool or river, where the beings have a chance to survive.
Exception	If the water contains insects that do not live in water (e.g., ants), it can be poured on the ground without fault, as these beings would not survive in water.
Purpose	This rule emphasizes compassion for all living beings, aligning with the principle of non-harm in Buddhist practice.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focusing on compassion, respect for life, and mindfulness of small beings.
- **Reflection Sharing:** Invite bhikkhus to share personal experiences where they practiced non-harm or compassion in situations involving small, vulnerable beings.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on non-harm, linking it to the importance of mindful actions that protect all life forms, even those in water.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits pouring water containing insects onto the ground, as this could harm them. Discuss how observing this rule cultivates mindfulness and empathy, extending care to all beings, including those that might often be overlooked.

2. Guidelines for Mindful Handling of Water

Discuss specific practices for ensuring water containing small life forms is safely disposed of in a way that does not harm them. Explain options such as pouring the water into an existing body of water (e.g., a river or pond) where the insects can survive.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does being attentive to the lives of small beings reinforce the values of the Saṃgha? What impact does practicing non-harm have on personal mindfulness and compassion?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of compassion and non-harm in daily actions, considering how this rule aligns with the commitment to respect all life forms.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

: Pair bhikkhus to practice scenarios where they must assess whether water is safe to pour on the ground. This exercise reinforces habits of mindfulness and respect for even the smallest forms of life.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the challenges and insights they encountered while adhering to this rule. Encourage discussions on the value of mindfulness and empathy in small acts of daily life.

6. Game-Based Learning Activity: "Mindful Pouring Challenge" (10 minutes)

Mindful Pouring Challenge

In this activity, bhikkhus take turns discussing or role-playing scenarios where they must determine how to responsibly dispose of water containing small beings. This reinforces careful decision-making and respect for life.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a chart to illustrate safe ways of disposing of water that contains small creatures, showing responsible and mindful methods.
- **Auditory:** Share a story from the Dhamma that emphasizes the importance of compassion and non-harm toward all beings, no matter how small.
- **Kinesthetic:** Practice role-playing to reinforce the habit of mindful handling of water with living beings.
- **Tactile:** Provide small reminder cards with key points about non-harm and respect for life, even in simple actions.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of compassion and responsibility toward all life forms.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with practicing mindfulness and non-harm in everyday actions.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing compassion toward all beings influences their peace of mind and mindfulness.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about practicing compassion and mindfulness in small acts.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of compassion toward all life forms.
- **Non-Harm Reminder Cards:** Provide small cards with guidelines for observing non-harm in everyday actions, especially in handling water.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of non-harm and compassion toward all beings within the Saṃgha.
- **Experiential Learning:** Use role-playing to practice mindful handling of water containing small life forms.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of compassion and non-harm in the Dhamma.
- **Storytelling:** Share narratives that highlight the importance of caring for even the smallest beings.
- **Case Study Method:** Present scenarios to analyze responsible ways of managing water containing small creatures.
- **Game-Based Learning:** Use Mindful Pouring Challenge to reinforce careful and respectful behavior in daily routines.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent application.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing non-harm and mindfulness.

The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Pācittiya Rule 11: "The Rule Against Destroying Plants"

Title of Chapter: Pācittiya Rule 11 - The Rule Against Destroying Plants

From Page No.: 10 To Page No.: 18

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 11 prohibit for a bhikkhu?
 2. Explain the purpose of the rule against destroying plants in your own words.
 3. What types of plants are included under this rule?
 4. Discuss the concept of ahimsā (non-harm) as it applies to this rule.
 5. What are the three methods for authorizing fruits and vegetables for consumption?
-

Comprehensive Assessment for Pācittiya Rule 11

1. True or False Questions (10 Questions):

1. Bhikkhus are allowed to destroy plants that have completed their growth.
2. This rule promotes the Buddhist principle of ahimsā (non-harm).
3. A bhikkhu who accidentally destroys small plants commits a pācittiya.
4. Fruits and vegetables must be authorized for consumption according to the Vinaya.
5. Respecting plant life is an essential practice of environmental mindfulness in Buddhism.
6. The rule against destroying plants only applies to trees.
7. Authorization methods include cutting, cooking, or marking fruits.
8. Bhikkhus can instruct laypersons to destroy plants on their behalf.
9. Observing this rule fosters compassion toward all beings.
10. Small plants or germs like seeds are considered full plants under this rule.

2. Matching Questions (10 Questions):

Column A	Column B
Ahiṃsā	Non-harm
Kappiya	Authorized person (layperson)
Fruits authorization	Kappiyaṃ karohi ("Please make this fruit authorized")
Destroying plants	Violation of Pācittiya Rule 11
Respecting nature	Buddhist principle of mindfulness
Non-harm	Compassion towards all life forms
Layperson role	Making fruits consumable
Bhikkhu duty	Protecting plant life
Proper authorization	Fire, nail marking, or cutting
Vinaya rules	Ethical and spiritual guidelines

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 11 prohibits the _____ of plants by bhikkhus.
 2. Observing this rule aligns with the Buddhist principle of _____.
 3. Fruits must be authorized for consumption by a _____ or sāmaṇera.
 4. One method of authorizing fruits is _____ with a knife.
 5. The principle of _____ emphasizes the respect for all life forms.
 6. Bhikkhus are encouraged to develop _____ toward nature by following this rule.
 7. A bhikkhu does not commit an offense if plants are destroyed _____.
 8. The rule promotes _____ and environmental mindfulness.
 9. Authorization can be done by marking fruits using _____.
 10. This rule is part of the _____ Section of the Vinaya.
-

4. Short Answer Questions (10 Questions):

1. Why is it important for bhikkhus to avoid destroying plants?
2. How does this rule reflect the value of ahiṃsā?

3. Describe the process of authorizing fruits for consumption.
4. Discuss the ethical and spiritual implications of respecting plant life.
5. What does this rule teach about environmental mindfulness?
6. Explain the term "kappiyaṃ karohi" and its significance in this context.
7. What are some consequences of ignoring this rule?
8. How can bhikkhus practice compassion toward plants?
9. Why are small plants or seeds excluded from this rule?
10. Reflect on a personal or observed experience where this rule could apply.

5. Team Paper Presentation Titles (5 Titles):

1. "The Ethical Dimensions of Pācittiya Rule 11: Ahimsā in Practice"
2. "Environmental Mindfulness in Buddhism: Lessons from Pācittiya Rule 11"
3. "Practical Applications of Non-Harm: Protecting Plant Life as a Bhikkhu"
4. "Compassion Toward Nature: A Vinaya Perspective"
5. "Buddhist Principles of Sustainability: A Study of Pācittiya Rule 11"

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on how observing Pācittiya Rule 11 can enhance your mindfulness and spiritual practice.

Quiz Questions (Multiple Choice):

1. What principle does this rule primarily promote?
 - a) Generosity
 - b) Non-harm
 - c) Gratitude
 - d) Responsibility
2. Which of the following is NOT a method for authorizing fruits?
 - a) Cooking
 - b) Painting

- c) Cutting
- d) Marking

Follow-Up Suggestions:

- Weekly group discussions on ahimsā and its application in daily life.
-

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** Guiding a sāmaṇera on how to request a kappiya to authorize fruits.
 2. **Simulation:** Bhikkhus discussing the spiritual value of respecting plants.
 3. **Explaining to Newcomer:** Detailing the rule's purpose and how it aligns with ahimsā.
 4. **Handling Related Situations:** How to manage accidental plant destruction.
 5. **Practical Application:** Practicing the three methods of fruit authorization in pairs.
-

8. Reflective Prompts (5):

1. What emotions arise when reflecting on the interdependence of all living beings?
 2. How does this rule deepen your understanding of the Dhamma?
 3. Reflect on the environmental challenges in modern times and their alignment with this rule.
 4. How can mindfulness be integrated into respecting nature daily?
 5. Write about a moment when you observed non-harm toward nature.
-

9. Essay Prompts (5):

1. "The Role of Non-Harm in Monastic Discipline: Insights from Pācittiya Rule 11"
 2. "Ahimsā and Environmental Responsibility in Buddhist Practice"
 3. "Ethics of Food Preparation: Authorizing Fruits in the Vinaya"
 4. "Respect for Plant Life as a Form of Compassion"
 5. "Mindfulness in Nature: A Reflection on Pācittiya Rule 11"
-

10. Interactive Group Project Ideas (10):

1. Create a visual flowchart of the fruit authorization process.
2. Develop a role-play activity demonstrating adherence to Pācittiya Rule 11.
3. Organize a group reflection on the interconnectedness of life.
4. Conduct a field activity identifying plants to understand their importance.
5. Prepare a presentation on Buddhist sustainability practices.
6. Collaborate on a video discussing ahiṃsā and its applications.
7. Host a mindfulness session focusing on respect for nature.
8. Write a script for a skit illustrating improper vs. proper fruit handling.
9. Create reminder cards summarizing the principles of this rule.
10. Develop a quiz game for learning the rule's key points.

Reference Books for Further Study:

1. "The Book of Discipline" by I.B. Horner - ISBN 978-0860130728
2. "Buddhist Ethics" by Damien Keown - ISBN 978-0192804570
3. "The Dhammapada: Teachings of the Buddha" by Eknath Easwaran - ISBN 978-1586380205
4. "Introduction to Buddhist Ethics" by Peter Harvey - ISBN 978-0521556408
5. "The Life of the Buddha" by Bhikkhu Ñāṇamoli - ISBN 978-9552401169
6. "Vinaya Texts" by T.W. Rhys Davids - ISBN 978-1230228606
7. "The Path of Purification" (Visuddhimagga) by Bhaddantācariya Buddhaghosa - ISBN 978-0861716495
8. "In the Buddha's Words" by Bhikkhu Bodhi - ISBN 978-0861714910
9. "Buddhist Monastic Discipline" by K.L. Dhammajoti - ISBN 978-9575984604
10. "Mindfulness in Plain English" by Bhante Gunaratana - ISBN 978-0861719068

The Hswagata Academy
MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS
Education Officer: Bhikkhu Indasoma Siridantamahapalaka

**Pācittiya Rule 12: "The Rule Against Avoiding or Changing the Subject
in Saṃgha Discussions"**

From Page No.: 19 To Page No.: 26

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 12 prohibit a bhikkhu from doing during Saṃgha discussions?
 2. Explain why this rule is important for maintaining harmony within the Saṃgha.
 3. What are the consequences of evading or changing the subject when questioned by the Saṃgha?
 4. How does this rule relate to the values of transparency and respect?
 5. Provide an example of how a bhikkhu can respectfully respond to a question.
-

Comprehensive Assessment for Pācittiya Rule 12

1. True or False Questions (10 Questions):

1. A bhikkhu commits a pācittiya if he changes the subject during Saṃgha discussions.
2. Silence during Saṃgha questioning is acceptable if the bhikkhu feels reluctant to answer.
3. Observing this rule promotes trust and unity within the Saṃgha.
4. Avoiding questions disrupts the communication and harmony of the Saṃgha.
5. Honesty and directness are fundamental to this rule.
6. A bhikkhu must answer every question posed to him, regardless of circumstances.
7. A respectful acknowledgment of a question is an acceptable practice under this rule.

8. Transparency and attentiveness are key principles of Pācittiya Rule 12.
 9. Changing the subject in a Saṃgha meeting does not impact communal trust.
 10. Providing unrelated answers is a violation of Pācittiya Rule 12.
-

2. Matching Questions (10 Questions):

Column A	Column B
Pācittiya Rule 12	Avoiding or changing the subject
Saṃgha discussions	Foster harmony and mutual respect
Transparency	A principle supported by this rule
Unrelated answer	Disrupts communication within the Saṃgha
Mutual respect	Promotes unity and cooperation
Acknowledging a question	A respectful practice
Open communication	Key to Saṃgha harmony
Disrupting discussions	Violation of Rule 12
Honesty	Foundation of respectful communication
Reflective response	Aligns with the values of the Dhamma

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 12 prohibits _____ or _____ the subject during Saṃgha discussions.
2. Providing an _____ answer disrupts communication and harmony within the Saṃgha.
3. This rule emphasizes the importance of _____ and _____ in discussions.
4. Respectful acknowledgment of a _____ is an acceptable response.
5. Open communication fosters _____ and _____ in the Saṃgha.
6. Avoiding questions violates the principles of _____ and _____.
7. Observing this rule supports _____ within the monastic community.
8. Transparency is a _____ principle of Pācittiya Rule 12.
9. Responding mindfully and directly aligns with the _____.

10. This rule promotes _____ and constructive communication.
-

4. Short Answer Questions (10 Questions):

1. What behaviors are prohibited under Pācittiya Rule 12?
 2. How does this rule ensure harmony within the Saṃgha?
 3. Discuss the ethical and spiritual importance of transparency in Saṃgha discussions.
 4. How can a bhikkhu respectfully address a question he is uncomfortable answering?
 5. What are the consequences of evading a question during Saṃgha discussions?
 6. Explain how direct communication supports the principles of the Dhamma.
 7. Reflect on how observing this rule can improve trust within the Saṃgha.
 8. What values are cultivated by practicing attentiveness in Saṃgha discussions?
 9. Describe a scenario where a bhikkhu may violate this rule.
 10. Why is it important to promote open and honest communication in the monastic community?
-

5. Team Paper Presentation Titles (5 Titles):

1. "Transparency and Respect: The Role of Pācittiya Rule 12 in Saṃgha Harmony"
 2. "Ethical Communication in Monastic Life: Lessons from Pācittiya Rule 12"
 3. "The Impact of Directness on Saṃgha Trust and Unity"
 4. "Fostering Open Communication: A Vinaya Perspective on Pācittiya Rule 12"
 5. "The Spiritual Value of Honest Dialogue in Saṃgha Discussions"
-

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on a time when open communication helped resolve a conflict or misunderstanding.

Quiz Questions (Multiple Choice):

1. What principle does Pācittiya Rule 12 primarily uphold?
 - a) Gratitude
 - b) Non-harm
 - c) Transparency
 - d) Responsibility
2. What is an acceptable practice when a bhikkhu cannot answer a question directly?
 - a) Change the subject
 - b) Provide a vague response
 - c) Respectfully acknowledge the question
 - d) Avoid the meeting

Follow-Up Suggestions:

- Weekly group discussions on the role of honesty in fostering communal trust.

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** Practicing respectful responses during Saṃgha questioning.
 2. **Simulation:** Bhikkhus navigating a difficult discussion while adhering to Rule 12.
 3. **Explaining to Newcomer:** Detailing the importance of direct communication within the Saṃgha.
 4. **Handling Related Situations:** Addressing inappropriate evasions in discussions.
 5. **Practical Application:** Practicing transparency and attentiveness in hypothetical scenarios.
-

8. Reflective Prompts (5):

1. How does practicing honesty during Saṃgha discussions influence personal mindfulness?
 2. Reflect on how avoiding questions might impact trust within the community.
 3. How can adherence to this rule strengthen one's spiritual practice?
 4. Write about a situation where direct communication was essential for resolution.
 5. Consider how this rule relates to the broader principles of Dhamma.
-

9. Essay Prompts (5):

1. "The Role of Honesty in Strengthening Saṃgha Harmony: A Study of Pācittiya Rule 12"
 2. "Ethical Communication as a Path to Unity: Insights from Vinaya Teachings"
 3. "Avoidance vs. Openness: The Impact of Transparency on Monastic Life"
 4. "Spiritual and Practical Implications of Directness in Saṃgha Discussions"
 5. "Maintaining Trust Through Ethical Dialogue in the Saṃgha"
-

10. Interactive Group Project Ideas (10):

1. Create a flowchart illustrating respectful communication practices.
2. Conduct a mock Saṃgha meeting emphasizing adherence to Rule 12.
3. Develop a presentation on the spiritual benefits of transparency.
4. Host a discussion on resolving conflicts through open dialogue.
5. Collaborate on a video showcasing proper and improper communication scenarios.
6. Write and perform a skit highlighting the value of directness.
7. Create reminder cards with key principles of Rule 12.
8. Organize a debate on the challenges of maintaining transparency in difficult situations.
9. Develop a group quiz to test knowledge of ethical communication.

10. Produce a booklet on communication guidelines based on Pācittiya Rule 12.

Reference Books for Further Study on Pācittiya Rule 12

1. **"The Book of Discipline"** by I.B. Horner
 - ISBN: 978-0860130728
 - A comprehensive translation of the Vinaya Pitaka, offering insights into monastic rules and ethical practices.
2. **"Buddhist Ethics"** by Damien Keown
 - ISBN: 978-0192804570
 - Explores the ethical dimensions of Buddhist teachings, including honesty and respectful communication.
3. **"Introduction to Buddhist Ethics"** by Peter Harvey
 - ISBN: 978-0521556408
 - Examines the principles of ethical conduct in Buddhism, relevant to Pācittiya Rule 12.
4. **"The Dhammapada: Teachings of the Buddha"** by Eknath Easwaran
 - ISBN: 978-1586380205
 - Contains verses emphasizing honesty, transparency, and unity within the monastic community.
5. **"Vinaya Texts"** by T.W. Rhys Davids and Hermann Oldenberg
 - ISBN: 978-1230228606
 - Includes detailed discussions of the Vinaya rules, including rules on Saṃgha harmony and communication.
6. **"The Path of Purification" (Visuddhimagga)** by Bhadantācariya Buddhaghosa
 - ISBN: 978-0861716495
 - Discusses the spiritual benefits of adhering to ethical practices, including respectful dialogue.
7. **"In the Buddha's Words: An Anthology of Discourses from the Pali Canon"** by Bhikkhu Bodhi
 - ISBN: 978-0861714910
 - Offers teachings from the Buddha that highlight transparency and harmonious living.

8. **"Buddhist Monastic Discipline"** by K.L. Dhammajoti
 - ISBN: 978-9575984604
 - Focuses on the rules and ethics governing monastic life, including the importance of honest communication.
9. **"The Life of the Buddha"** by Bhikkhu Ñāṇamoli
 - ISBN: 978-9552401169
 - Chronicles the Buddha's life and teachings, providing context for the Vinaya rules.
10. **"Mindfulness in Plain English"** by Bhante Henepola Gunaratana
 - ISBN: 978-0861719068
 - Offers practical guidance on mindfulness and its role in ethical and respectful communication.

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Pācittiya Rule 13: "The Rule Against Blaming or Slandering Another Bhikkhu"

From Page No.: 27 To Page No.: 35

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 13 prohibit in the Saṃgha?
 2. Why is it important to avoid blaming or slandering fellow bhikkhus?
 3. What is the impact of blaming or slandering on Saṃgha harmony?
 4. Can a bhikkhu address serious misconduct of another bhikkhu? If so, how?
 5. What are the key values this rule seeks to uphold in the Saṃgha?
-

Comprehensive Assessment for Pācittiya Rule 13

1. True or False Questions (10 Questions):

1. A bhikkhu may slander another bhikkhu if it is done with good intentions.
2. Addressing serious misconduct respectfully is not a violation of Pācittiya Rule 13.
3. Slandering another bhikkhu fosters trust and harmony within the Saṃgha.
4. This rule emphasizes the importance of kind and respectful communication.
5. Blaming another bhikkhu for personal reasons violates Pācittiya Rule 13.
6. Constructive feedback given with respect does not violate this rule.
7. A bhikkhu who spreads false information about another commits a pācittiya.
8. This rule aims to prevent discord and resentment within the Saṃgha.
9. Respectful communication is a fundamental principle of this rule.

10. Observing this rule aligns with the Dhamma's emphasis on compassion.

2. Matching Questions (10 Questions):

Column A

Column B

Pācittiya Rule 13	Prohibits slandering another bhikkhu
Samgha harmony	A key value upheld by this rule
Constructive communication	Respectful and mindful expression
Slander	Spreading false or harmful speech
Addressing misconduct	Must be done respectfully
Respectful speech	Builds trust and unity
Discord	A result of violating this rule
Unity in the Samgha	Promoted by avoiding blame and slander
Trust	Fostered by kind and respectful speech
Compassion	A principle reinforced by this rule

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 13 prohibits _____ or _____ another bhikkhu.
 2. Respectful communication fosters _____ and _____ within the Samgha.
 3. Serious misconduct should be addressed _____ and _____.
 4. Slandering another bhikkhu leads to _____ and _____.
 5. This rule emphasizes _____ and _____ in speech.
 6. Constructive communication aligns with the principle of _____.
 7. A bhikkhu who spreads false information about another commits a _____.
 8. Kindness in speech reflects the Dhamma's value of _____.
 9. Maintaining Samgha harmony requires avoiding _____ and _____.
 10. Observing this rule cultivates _____ and mutual respect.
-

4. Short Answer Questions (10 Questions):

1. What actions are prohibited under Pācittiya Rule 13?
2. How does this rule promote harmony within the Saṃgha?
3. Discuss the importance of respectful speech in maintaining Saṃgha unity.
4. How should a bhikkhu address another's serious misconduct?
5. What is the spiritual significance of avoiding blame and slander?
6. How does this rule reflect the Dhamma's principle of compassion?
7. What are the consequences of slandering another bhikkhu?
8. Reflect on the value of kind speech in resolving conflicts.
9. Why is it essential to practice mindfulness in communication?
10. Provide an example of constructive feedback within the Saṃgha.

5. Team Paper Presentation Titles (5 Titles):

1. "The Ethics of Respectful Communication in Monastic Life"
2. "Harmony in the Saṃgha: The Role of Pācittiya Rule 13"
3. "Avoiding Blame and Slander: A Buddhist Perspective on Respectful Speech"
4. "Building Trust Through Compassionate Communication"
5. "The Impact of Respectful Speech on Saṃgha Unity"

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on a time when kind and respectful communication helped resolve a conflict.

Quiz Questions (Multiple Choice):

1. What does Pācittiya Rule 13 prohibit?
 - a) Honesty
 - b) Respectful feedback
 - c) Slandering another bhikkhu
 - d) Silence

2. What is a consequence of slandering another bhikkhu?
 - a) Trust
 - b) Unity
 - c) Discord
 - d) Compassion

Follow-Up Suggestions:

- Weekly group discussions on the impact of speech on Saṃgha relationships.
-

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** Practicing constructive communication in addressing misconduct.
 2. **Simulation:** Discussing the consequences of slandering within the Saṃgha.
 3. **Explaining to Newcomer:** Teaching the importance of Pācittiya Rule 13.
 4. **Handling Related Situations:** Practicing respectful responses in conflict resolution.
 5. **Practical Application:** Role-playing scenarios that demonstrate adherence to this rule.
-

8. Reflective Prompts (5):

1. Reflect on how avoiding slander strengthens relationships in the Saṃgha.
 2. Consider how this rule relates to the principle of ahiṃsā (non-harm).
 3. Write about the role of compassion in resolving conflicts.
 4. Reflect on the long-term impact of respectful communication on community trust.
 5. How can mindfulness in speech foster a deeper connection to the Dhamma?
-

9. Essay Prompts (5):

1. "The Role of Respectful Communication in Building Saṃgha Harmony"
 2. "The Spiritual Consequences of Slander: A Vinaya Perspective"
 3. "Compassionate Speech as a Path to Unity in Monastic Life"
 4. "The Ethical Importance of Avoiding Blame in the Saṃgha"
 5. "Fostering Trust Through Mindful and Respectful Communication"
-

10. Interactive Group Project Ideas (10):

1. Develop a presentation on the ethical importance of kind speech.
 2. Role-play scenarios highlighting respectful communication practices.
 3. Create reminder cards with key principles of Rule 13.
 4. Host a group reflection session on the impact of speech on relationships.
 5. Write and perform a skit demonstrating the consequences of slander.
 6. Conduct a workshop on conflict resolution using Rule 13.
 7. Develop a flowchart for addressing misconduct respectfully.
 8. Produce a short video illustrating constructive communication in the Saṃgha.
 9. Organize a quiz game to test knowledge of Pācittiya Rule 13.
 10. Create a booklet summarizing the principles of respectful speech.
-

Reference Books for Further Study:

1. **"The Book of Discipline"** by I.B. Horner - ISBN 978-0860130728
2. **"Buddhist Ethics"** by Damien Keown - ISBN 978-0192804570
3. **"Introduction to Buddhist Ethics"** by Peter Harvey - ISBN 978-0521556408
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5. **"Vinaya Texts"** by T.W. Rhys Davids - ISBN 978-1230228606
6. **"The Path of Purification" (Visuddhimagga)** by Bhadantācariya Buddhaghosa - ISBN 978-0861716495
7. **"In the Buddha's Words"** by Bhikkhu Bodhi - ISBN 978-0861714910
8. **"Buddhist Monastic Discipline"** by K.L. Dhammajoti - ISBN 978-9575984604
9. **"The Life of the Buddha"** by Bhikkhu Ñāṇamoli - ISBN 978-9552401169
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**Pācittiya Rule 14: "The Rule Against Leaving Saṃgha-Owned Furniture
or Bedding Outside Unattended"**

From Page No.: 35 To Page No.: 43

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 14 prohibit?
 2. Why must a bhikkhu ensure Saṃgha-owned items are properly arranged after use?
 3. What are the key ethical principles behind this rule?
 4. Describe a scenario where leaving an item unattended could violate this rule.
 5. How does this rule promote mindfulness and respect for communal resources?
-

Comprehensive Assessment for Pācittiya Rule 14

1. True or False Questions (10 Questions):

1. A bhikkhu commits a pācittiya if he leaves Saṃgha-owned furniture outside without arranging it back properly.
2. This rule applies only to furniture within the monastery.
3. Returning items to their original place reflects respect for communal resources.
4. Leaving bedding outside temporarily does not violate this rule.
5. Asking someone else to arrange furniture on your behalf is acceptable under this rule.
6. This rule emphasizes mindfulness in using shared property.
7. Misplacing items disrupts the order within the Saṃgha.
8. Respecting communal property is a key principle of Pācittiya Rule 14.
9. A bhikkhu must arrange items back even if they belong to another bhikkhu.

10. Observing this rule enhances responsibility and care within the Saṃgha.
-

2. Matching Questions (10 Questions):

Column A	Column B
Pācittiya Rule 14	Prohibits leaving communal items unattended
Saṃgha-owned furniture	Must be arranged properly after use
Respect for communal property	A key value of this rule
Misplaced items	Disrupt Saṃgha order
Mindfulness	Practiced by properly handling shared items
Responsibility	Ensures harmony in communal living
Asking assistance	Acceptable if unable to arrange items
Shared resources	Reflect the Saṃgha's collective care
Order and cleanliness	Promoted by observing this rule
Accountability	Fostered by returning items to their place

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 14 prohibits leaving _____ or _____ outside unattended.
2. Observing this rule promotes _____ and _____ in the Saṃgha.
3. Returning items to their place reflects _____ for communal property.
4. A bhikkhu may ask a _____ to assist in arranging items back.
5. Misplacing furniture disrupts _____ and _____ in the Saṃgha.
6. This rule fosters _____ and care for shared resources.
7. Proper arrangement of items shows _____ to the principles of the Vinaya.
8. Leaving items outside unattended reflects a lack of _____.
9. Observing this rule enhances mindfulness and _____.

10. This rule aligns with the Dhamma's emphasis on _____ and respect.
-

4. Short Answer Questions (10 Questions):

1. What does Pācittiya Rule 14 emphasize about communal resources?
 2. How does observing this rule reflect respect for the Saṃgha?
 3. Describe the consequences of leaving Saṃgha-owned items unattended.
 4. What is the role of mindfulness in applying this rule?
 5. Explain how this rule promotes order and harmony in communal living.
 6. Provide an example of a situation where this rule would apply.
 7. What steps can a bhikkhu take if he cannot arrange an item back himself?
 8. How does observing this rule cultivate a sense of responsibility?
 9. Reflect on the spiritual significance of respecting communal property.
 10. Why is it important to maintain cleanliness and order in shared spaces?
-

5. Team Paper Presentation Titles (5 Titles):

1. "Fostering Responsibility Through Pācittiya Rule 14: Respect for Communal Property"
 2. "The Ethics of Shared Resources in Monastic Life: Lessons from Rule 14"
 3. "Mindfulness and Accountability in Communal Living: A Vinaya Perspective"
 4. "Promoting Order and Cleanliness in the Saṃgha Through Ethical Practice"
 5. "The Role of Pācittiya Rule 14 in Strengthening Saṃgha Harmony"
-

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on how respecting communal resources can enhance mindfulness in daily practice.

Quiz Questions (Multiple Choice):

1. What principle does Pācittiya Rule 14 primarily uphold?
 - a) Non-harm
 - b) Respect for communal resources
 - c) Gratitude
 - d) Transparency
2. What should a bhikkhu do if he cannot arrange an item back himself?
 - a) Leave it as it is
 - b) Ask someone else for help
 - c) Ignore the situation
 - d) Move it elsewhere

Follow-Up Suggestions:

- Weekly group discussions on the importance of responsibility in communal spaces.

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** Practicing proper handling and arrangement of communal furniture.
 2. **Simulation:** A scenario where a bhikkhu asks for assistance in arranging items.
 3. **Explaining to Newcomer:** Teaching the significance of respecting shared property.
 4. **Handling Related Situations:** Discussing the consequences of misplaced items.
 5. **Practical Application:** Practicing mindfulness and responsibility in handling Saṃgha property.
-

8. Reflective Prompts (5):

1. How does observing this rule reflect one's commitment to the Vinaya?
 2. Reflect on the importance of accountability in communal living.
 3. Write about the spiritual value of maintaining order and cleanliness.
 4. Consider how mindfulness can help prevent violations of this rule.
 5. Reflect on a time when shared resources were used responsibly in the Saṃgha.
-

9. Essay Prompts (5):

1. "The Ethical Dimensions of Respecting Communal Property in Monastic Life"
 2. "Mindfulness and Responsibility: Key Takeaways from Pācittiya Rule 14"
 3. "Fostering Harmony Through Respect for Saṃgha Resources"
 4. "The Role of Cleanliness and Order in Spiritual Practice"
 5. "Promoting Accountability in the Saṃgha: Lessons from the Vinaya"
-

10. Interactive Group Project Ideas (10):

1. Develop a presentation on the ethical use of communal resources.
 2. Role-play scenarios demonstrating adherence to Pācittiya Rule 14.
 3. Create reminder cards summarizing the principles of this rule.
 4. Host a group discussion on the spiritual value of responsibility.
 5. Write and perform a skit highlighting the consequences of neglecting this rule.
 6. Conduct a workshop on mindfulness in communal living.
 7. Develop a guidebook on the proper handling of shared property.
 8. Organize a quiz game to reinforce the rule's principles.
 9. Create a video illustrating the importance of maintaining order.
 10. Collaborate on a project to improve the arrangement of communal spaces in the monastery.
-

Reference Books for Further Study:

1. **"The Book of Discipline"** by I.B. Horner - ISBN 978-0860130728
2. **"Buddhist Ethics"** by Damien Keown - ISBN 978-0192804570
3. **"Introduction to Buddhist Ethics"** by Peter Harvey - ISBN 978-0521556408
4. **"The Dhammapada: Teachings of the Buddha"** by Eknath Easwaran - ISBN 978-1586380205
5. **"Vinaya Texts"** by T.W. Rhys Davids - ISBN 978-1230228606
6. **"The Path of Purification" (Visuddhimagga)** by Bhadantācariya Buddhaghosa - ISBN 978-0861716495
7. **"In the Buddha's Words"** by Bhikkhu Bodhi - ISBN 978-0861714910
8. **"Buddhist Monastic Discipline"** by K.L. Dhammajoti - ISBN 978-9575984604
9. **"The Life of the Buddha"** by Bhikkhu Ñāṇamoli - ISBN 978-9552401169
10. **"Mindfulness in Plain English"** by Bhante Gunaratana - ISBN 978-0861719068

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**Pācittiya Rule 15: "The Rule Against Leaving a Moved Couch
Unattended in the Monastery"**

From Page No.: 43 To Page No.: 51

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 15 prohibit regarding shared furniture in the monastery?
 2. How does this rule promote responsibility and respect within the Saṃgha?
 3. What steps should a bhikkhu take if he moves a couch or bed in the monastery?
 4. Why is it essential to maintain order and cleanliness in shared spaces?
 5. Describe a scenario where a bhikkhu might unintentionally violate this rule.
-

Comprehensive Assessment for Pācittiya Rule 15

1. True or False Questions (10 Questions):

1. A bhikkhu must arrange back any furniture he moves in the monastery.
2. Asking someone else to arrange furniture is never allowed.
3. Leaving a moved couch unattended violates Pācittiya Rule 15.
4. Respecting shared furniture reflects mindfulness and responsibility.
5. This rule applies only to couches and not to other shared items.
6. Proper arrangement of furniture fosters harmony in the monastery.
7. Moving furniture without permission is a violation of this rule.
8. Observing this rule promotes cleanliness and order in communal spaces.

9. A bhikkhu is allowed to leave furniture in its new position if others need it there.
10. Violating this rule disrupts the Saṃgha's sense of unity and respect.

2. Matching Questions (10 Questions):

Column A	Column B
Pācittiya Rule 15	Prohibits leaving moved furniture unattended
Respect for shared items	Promotes Saṃgha harmony
Moved furniture	Must be returned to its original place
Asking for assistance	Acceptable if unable to arrange items
Order and cleanliness	Values upheld by this rule
Shared responsibility	Ensures harmony in communal spaces
Saṃgha-owned furniture	Requires mindful handling
Responsibility	Key principle of this rule
Mindfulness	Practiced in arranging shared furniture
Communal harmony	Promoted by observing this rule

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 15 prohibits leaving _____ or _____ unattended in the monastery.
 2. A bhikkhu must return moved furniture to its _____ place.
 3. Observing this rule promotes _____ and _____ in the Saṃgha.
 4. _____ and _____ are key principles upheld by this rule.
 5. Respecting shared spaces reflects _____ to communal values.
 6. A bhikkhu may ask for _____ if unable to arrange furniture himself.
 7. Proper handling of furniture shows _____ for the Vinaya.
 8. Leaving shared items misplaced disrupts _____ and _____.
 9. Mindfulness in communal living enhances _____ within the Saṃgha.
 10. This rule fosters responsibility and _____ among bhikkhus.
-

4. Short Answer Questions (10 Questions):

1. What behaviors are prohibited under Pācittiya Rule 15?
2. How does this rule encourage mindfulness in communal living?
3. Explain the role of responsibility in handling Saṃgha-owned furniture.
4. Describe the consequences of leaving furniture unattended in the monastery.
5. How can observing this rule promote harmony in the Saṃgha?
6. What steps should a bhikkhu take if he moves a couch in the monastery?
7. Reflect on the spiritual significance of respecting shared spaces.
8. How does this rule contribute to order and cleanliness in monastic life?
9. Provide an example of a respectful way to handle shared furniture.
10. Why is it important for bhikkhus to practice accountability in communal spaces?

5. Team Paper Presentation Titles (5 Titles):

1. "Mindfulness in Action: Observing Pācittiya Rule 15 in Monastic Life"
 2. "Respect for Shared Spaces: A Study of Responsibility in the Saṃgha"
 3. "The Ethical Handling of Saṃgha-Owned Furniture: Lessons from Rule 15"
 4. "Promoting Order and Cleanliness Through Vinaya Practices"
 5. "The Role of Accountability in Strengthening Communal Harmony"
-

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on how respecting shared furniture fosters harmony in the monastery.

Quiz Questions (Multiple Choice):

1. What does Pācittiya Rule 15 primarily promote?
 - a) Cleanliness
 - b) Accountability
 - c) Both a and b
 - d) Transparency
2. What should a bhikkhu do if he cannot return moved furniture to its place?
 - a) Leave it unattended
 - b) Ask someone for help
 - c) Ignore it
 - d) Rearrange it elsewhere

Follow-Up Suggestions:

- Weekly discussions on the importance of cleanliness and respect in shared spaces.

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** Practicing proper arrangement of moved furniture.
 2. **Simulation:** A scenario where a bhikkhu asks for assistance in handling shared items.
 3. **Explaining to Newcomer:** Teaching the significance of Rule 15 in communal harmony.
 4. **Handling Related Situations:** Discussing the consequences of misplaced furniture.
 5. **Practical Application:** Practicing mindful handling of shared resources in the monastery.
-

8. Reflective Prompts (5):

1. How does this rule emphasize respect for communal property?
 2. Reflect on a time when proper handling of shared items enhanced harmony in your environment.
 3. Write about the spiritual value of maintaining order in the monastery.
 4. Reflect on the role of accountability in monastic life.
 5. How can observing this rule deepen one's connection to the Dhamma?
-

9. Essay Prompts (5):

1. "The Role of Responsibility in Handling Saṃgha-Owned Furniture"
 2. "Fostering Mindfulness and Order Through Pācittiya Rule 15"
 3. "Promoting Accountability in Communal Living: Lessons from the Vinaya"
 4. "The Spiritual and Ethical Dimensions of Respecting Shared Spaces"
 5. "Maintaining Harmony in the Saṃgha: A Study of Responsibility and Care"
-

10. Interactive Group Project Ideas (10):

1. Develop a guidebook on the ethical use of communal furniture.
2. Role-play scenarios demonstrating adherence to Pācittiya Rule 15.
3. Create reminder cards summarizing the principles of this rule.
4. Host a workshop on mindfulness in handling shared items.
5. Write and perform a skit illustrating the consequences of neglecting this rule.
6. Conduct a group activity on proper furniture arrangement techniques.
7. Develop a video showcasing the values promoted by Rule 15.
8. Collaborate on a project to enhance communal spaces in the monastery.
9. Organize a quiz game to test knowledge of responsible handling of shared furniture.
10. Produce a visual flowchart outlining the steps for observing this rule.

Reference Books for Further Study:

1. **"The Book of Discipline"** by I.B. Horner - ISBN 978-0860130728
2. **"Buddhist Ethics"** by Damien Keown - ISBN 978-0192804570
3. **"Introduction to Buddhist Ethics"** by Peter Harvey - ISBN 978-0521556408
4. **"The Dhammapada: Teachings of the Buddha"** by Eknath Easwaran - ISBN 978-1586380205
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The Hswagata Academy
MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS
Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Title of Chapter: Pācittiya Rule 16 - The Rule Against Setting a Bhikkhu
Apart to Make Him Leave

From Page No.: 51 To Page No.: 59

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 16 prohibit?
 2. Why is it important to avoid actions that make another bhikkhu leave his place?
 3. What are some examples of behavior that could violate this rule?
 4. How does this rule reflect respect for personal space within the Saṃgha?
 5. Discuss the spiritual significance of fostering harmony and empathy within the monastic community.
-

Comprehensive Assessment for Pācittiya Rule 16

1. True or False Questions (10 Questions):

1. Pācittiya Rule 16 prohibits intentionally disturbing another bhikkhu's lodging.
2. Actions that make another bhikkhu feel uncomfortable are permissible if unintentional.
3. Respecting personal space aligns with the values of the Dhamma.
4. A bhikkhu who causes another to vacate his space commits a pācittiya.
5. This rule does not apply to senior bhikkhus.
6. Observing this rule promotes kindness and mutual respect.
7. Noise created with the intent to disturb violates Pācittiya Rule 16.
8. Compassion is a key principle behind this rule.
9. Disrespecting another bhikkhu's space fosters trust within the Saṃgha.

10. Avoiding conflict within shared spaces is central to this rule.

2. Matching Questions (10 Questions):

Column A

Column B

Pācittiya Rule 16	Prohibits making another bhikkhu leave
Respect for personal space	Fosters harmony in the Saṃgha
Noise or crowding	Examples of prohibited behavior
Intentional disruption	Violates this rule
Mutual respect	Key to communal living
Empathy	Promotes understanding and unity
Saṃgha harmony	Supported by observing this rule
Uncomfortable actions	Lead to discord and conflict
Kindness	Encouraged in all interactions
Shared living	Requires mindfulness and cooperation

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 16 prohibits _____ another bhikkhu to make him leave his lodging.
 2. Actions such as _____ and _____ with intent to disturb violate this rule.
 3. Observing this rule promotes _____ and _____ within the Saṃgha.
 4. Respecting personal _____ reflects the Dhamma's emphasis on harmony.
 5. This rule fosters a sense of _____ and understanding in shared spaces.
 6. Disrupting another bhikkhu's space leads to _____ and _____.
 7. Kindness in communal living enhances _____ within the Saṃgha.
 8. A bhikkhu must practice _____ when sharing spaces with others.
 9. Empathy and _____ are key principles of Pācittiya Rule 16.
 10. Following this rule helps prevent _____ within the monastic community.
-

4. Short Answer Questions (10 Questions):

1. What behaviors are prohibited under Pācittiya Rule 16?
2. How does this rule encourage mindfulness in shared living spaces?
3. Explain the role of respect in fostering Saṃgha harmony.
4. Describe the consequences of intentionally disturbing another bhikkhu's lodging.
5. How does this rule promote empathy and kindness within the Saṃgha?
6. Provide an example of a scenario where a bhikkhu might unintentionally violate this rule.
7. Reflect on the spiritual significance of respecting personal space in communal living.
8. How does observing this rule contribute to reducing conflict in the Saṃgha?
9. Discuss how this rule aligns with the Dhamma's principles of compassion and non-harm.
10. Why is it important for bhikkhus to maintain harmony in shared spaces?

5. Team Paper Presentation Titles (5 Titles):

1. "Fostering Respect and Kindness Through Pācittiya Rule 16"
 2. "The Ethics of Shared Living: Lessons from the Vinaya"
 3. "Promoting Harmony Through Empathy and Mindfulness in the Saṃgha"
 4. "Respecting Personal Space as a Spiritual Practice in Monastic Life"
 5. "The Role of Compassion in Reducing Conflict Within the Saṃgha"
-

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on a time when empathy and kindness prevented conflict in a shared space.

Quiz Questions (Multiple Choice):

1. What principle does Pācittiya Rule 16 primarily promote?
 - a) Gratitude
 - b) Non-harm
 - c) Respect for personal space
 - d) Responsibility
2. Which of the following actions violates this rule?
 - a) Sharing a space peacefully
 - b) Creating noise to disturb another bhikkhu
 - c) Respecting another's lodging
 - d) Practicing mindfulness

Follow-Up Suggestions:

- Weekly group discussions on the importance of respecting personal space in communal living.

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** Practicing respectful behavior in shared living spaces.
 2. **Simulation:** A scenario where a bhikkhu avoids disturbing another's lodging.
 3. **Explaining to Newcomer:** Teaching the importance of Rule 16 in fostering harmony.
 4. **Handling Related Situations:** Discussing the consequences of disruptive behavior.
 5. **Practical Application:** Role-playing empathetic interactions in communal spaces.
-

8. Reflective Prompts (5):

1. How does respecting personal space strengthen relationships within the Saṃgha?
 2. Reflect on how this rule aligns with the principles of ahimsā (non-harm).
 3. Write about a time when mindfulness prevented conflict in a shared environment.
 4. Consider the role of kindness in fostering unity and trust in the Saṃgha.
 5. Reflect on the long-term benefits of observing this rule in monastic life.
-

9. Essay Prompts (5):

1. "The Ethical Importance of Respecting Personal Space in Monastic Life"
 2. "Compassion and Empathy: Cornerstones of Communal Harmony"
 3. "Fostering Saṃgha Unity Through Pācittiya Rule 16"
 4. "The Role of Mindfulness in Reducing Conflict in Shared Spaces"
 5. "Building Harmony and Trust Through Respectful Living Practices"
-

10. Interactive Group Project Ideas (10):

1. Develop a guidebook on fostering empathy and respect in communal living.
2. Role-play scenarios highlighting respectful behavior in shared spaces.
3. Create reminder cards summarizing the principles of Rule 16.
4. Host a group discussion on the spiritual value of kindness and understanding.
5. Write and perform a skit demonstrating the consequences of violating this rule.
6. Conduct a workshop on practicing mindfulness in shared living environments.
7. Develop a presentation on the importance of personal space in the Saṃgha.
8. Organize a quiz game to reinforce the principles of Pācittiya Rule 16.

9. Create a video showcasing examples of harmonious living within the Saṃgha.
10. Collaborate on a project to improve interactions in shared spaces through empathy.

Reference Books for Further Study:

1. **"The Book of Discipline"** by I.B. Horner - ISBN 978-0860130728
 2. **"Buddhist Ethics"** by Damien Keown - ISBN 978-0192804570
 3. **"Introduction to Buddhist Ethics"** by Peter Harvey - ISBN 978-0521556408
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-

The Hswagata Academy
MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS
Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Pācittiya Rule 17: "The Rule Against Picking Up and Hoarding Lost Items"

From Page No.: 59 To Page No.: 67

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 17 prohibit a bhikkhu from doing?
 2. Why is it inappropriate for a bhikkhu to hoard items that are not his?
 3. What should a bhikkhu do if he finds a lost item?
 4. How does this rule reflect the principles of simplicity and non-attachment?
 5. What are the spiritual implications of violating this rule?
-

Comprehensive Assessment for Pācittiya Rule 17

1. True or False Questions (10 Questions):

1. Pācittiya Rule 17 prohibits bhikkhus from picking up lost items with the intent to hoard them.
2. A bhikkhu can keep a lost item if it is of no value to the owner.
3. Observing this rule fosters honesty and non-attachment.
4. Returning a lost item to the Saṃgha storehouse is an acceptable action.
5. This rule applies only to valuable items like money or jewelry.
6. Simplicity in living aligns with the principles of this rule.
7. Hoarding lost items reflects greed and attachment, which are against the Dhamma.
8. A bhikkhu must report lost items to the appropriate authority in the Saṃgha.
9. Misusing found items disrupts harmony and trust within the community.

10. Following this rule cultivates ethical conduct and spiritual discipline.
-

2. Matching Questions (10 Questions):

Column A

Column B

Pācittiya Rule 17	Prohibits hoarding lost items
Simplicity	A principle upheld by this rule
Reporting lost items	Ensures transparency and trust
Hoarding	Reflects greed and attachment
Saṃgha storehouse	Place to return lost items
Non-attachment	Key value reinforced by this rule
Ethical conduct	Promoted by observing this rule
Misusing found items	Disrupts Saṃgha harmony
Transparency	Encouraged in handling lost property
Spiritual discipline	Strengthened by following this rule

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 17 prohibits picking up and _____ lost items.
 2. A bhikkhu must report lost items to the _____ authority in the Saṃgha.
 3. Hoarding reflects _____ and _____ which violate the Dhamma.
 4. Returning items to their rightful owner promotes _____ and _____.
 5. Simplicity in living reduces _____ and fosters contentment.
 6. Misusing found items disrupts _____ and trust within the Saṃgha.
 7. Observing this rule cultivates _____ and ethical conduct.
 8. Transparency in handling property ensures _____ within the community.
 9. Spiritual discipline aligns with principles of _____ and honesty.
 10. Lost items should be placed in the _____ for safekeeping.
-

4. Short Answer Questions (10 Questions):

1. What behaviors are prohibited under Pācittiya Rule 17?
 2. How does this rule promote simplicity and non-attachment?
 3. Discuss the ethical implications of hoarding lost items.
 4. What steps should a bhikkhu take if he finds a lost item?
 5. Explain the role of trust and transparency in fostering Saṃgha harmony.
 6. Reflect on how observing this rule aligns with the Dhamma's principles.
 7. Provide an example of a situation where a bhikkhu might unintentionally violate this rule.
 8. How does observing this rule contribute to reducing greed and attachment?
 9. Why is it important to maintain transparency in handling communal property?
 10. Discuss the spiritual benefits of practicing simplicity and ethical conduct.
-

5. Team Paper Presentation Titles (5 Titles):

1. "Simplicity and Non-Attachment: Ethical Living Through Pācittiya Rule 17"
 2. "Transparency in Monastic Life: Handling Lost Items Responsibly"
 3. "The Role of Simplicity and Contentment in Buddhist Practice"
 4. "Fostering Trust Through Ethical Conduct in the Saṃgha"
 5. "The Spiritual and Ethical Dimensions of Pācittiya Rule 17"
-

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on the spiritual significance of letting go of attachment to material possessions.

Quiz Questions (Multiple Choice):

1. What principle does Pācittiya Rule 17 primarily uphold?
 - a) Honesty
 - b) Non-attachment

- c) Both a and b
 - d) Generosity
2. What should a bhikkhu do if he finds a valuable item?
- a) Keep it for himself
 - b) Report it to the Saṃgha authority
 - c) Disregard it
 - d) Use it temporarily

Follow-Up Suggestions:

- Weekly discussions on simplicity and non-attachment in everyday life.

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** A bhikkhu finding a lost item and reporting it appropriately.
2. **Simulation:** Discussing the consequences of hoarding lost items within the Saṃgha.
3. **Explaining to Newcomer:** Teaching the importance of Rule 17 in fostering simplicity.
4. **Handling Related Situations:** Practicing ethical conduct in communal spaces.
5. **Practical Application:** Role-playing scenarios that demonstrate honesty and non-attachment.

8. Reflective Prompts (5):

1. How does observing this rule deepen your understanding of non-attachment?
2. Reflect on the role of transparency in building trust within the Saṃgha.
3. Write about a time when ethical conduct strengthened relationships in your community.
4. Consider the impact of simplicity on spiritual practice and contentment.
5. Reflect on the importance of letting go of material attachments in monastic life.

9. Essay Prompts (5):

1. "The Ethical Importance of Handling Lost Items in Monastic Life"
2. "Fostering Simplicity and Contentment Through Pācittiya Rule 17"
3. "The Role of Non-Attachment in Strengthening Saṃgha Harmony"
4. "The Spiritual Value of Transparency and Honesty in Communal Living"
5. "Promoting Ethical Conduct in the Saṃgha: Lessons from the Vinaya"

10. Interactive Group Project Ideas (10):

1. Develop a guidebook on ethical handling of lost property.
 2. Role-play scenarios demonstrating adherence to Pācittiya Rule 17.
 3. Create reminder cards summarizing the principles of non-attachment.
 4. Host a discussion on the spiritual benefits of simplicity and contentment.
 5. Write and perform a skit highlighting the consequences of violating this rule.
 6. Conduct a workshop on mindfulness in handling shared and lost items.
 7. Develop a presentation on the ethical dimensions of transparency in the Saṃgha.
 8. Organize a quiz game to reinforce knowledge of Rule 17.
 9. Create a video illustrating the value of ethical behavior in monastic life.
 10. Collaborate on a project to improve understanding of the Vinaya's emphasis on simplicity.
-

Reference Books for Further Study:

1. **"The Book of Discipline"** by I.B. Horner - ISBN 978-0860130728
2. **"Buddhist Ethics"** by Damien Keown - ISBN 978-0192804570
3. **"Introduction to Buddhist Ethics"** by Peter Harvey - ISBN 978-0521556408
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Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Pācittiya Rule 18: "The Rule Against Storing More Than One Bowl of Food"

From Page No.: 67 To Page No.: 75

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 18 prohibit regarding food storage?
 2. Why is it important for a bhikkhu to limit food storage to a single bowl?
 3. What are the consequences of storing extra food beyond what is allowed?
 4. How does this rule promote non-attachment and reliance on daily alms?
 5. Discuss the ethical and spiritual principles reinforced by this rule.
-

Comprehensive Assessment for Pācittiya Rule 18

1. True or False Questions (10 Questions):

1. A bhikkhu may store more than one bowl of food if it is intended for later use.
 2. Storing extra food reflects attachment and greed, contrary to the Dhamma.
 3. This rule aligns with the principle of living simply and mindfully.
 4. Leftover food must be discarded or shared with the Saṃgha.
 5. A bhikkhu who stores more than one bowl of food commits a pācittiya offense.
 6. Observing this rule cultivates contentment and trust in daily alms.
 7. Excess food storage disrupts the spirit of simplicity in monastic life.
 8. Bhikkhus are allowed to keep extra food for guests.
 9. Storing only what is needed promotes discipline and mindfulness.
 10. Sharing excess food with the Saṃgha is considered an acceptable practice.
-

2. Matching Questions (10 Questions):

Column A	Column B
Pācittiya Rule 18	Prohibits storing more than one bowl of food
Contentment	Promoted by limiting food storage
Daily alms	Bhikkhu's source of sustenance
Simplicity	A key principle of this rule
Food storage	Reflects non-attachment and discipline
Sharing with Saṃgha	Acceptable use of extra food
Greed and attachment	Discouraged by this rule
Mindfulness	Cultivated by managing food appropriately
Discarding leftovers	Required if food is not consumed or shared
Spiritual discipline	Strengthened by observing this rule

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 18 prohibits storing more than one _____ of food.
 2. Observing this rule promotes _____ and _____ in a bhikkhu's lifestyle.
 3. Leftover food must be _____ or shared with the _____.
 4. Storing only what is needed reflects _____ to the principles of simplicity.
 5. This rule fosters contentment and reliance on _____ alms.
 6. Extra food storage reflects _____ and _____ contrary to the Dhamma.
 7. Bhikkhus are encouraged to share excess food with _____.
 8. Discarding food after use prevents _____ and maintains simplicity.
 9. This rule aligns with the principle of living _____ and mindfully.
 10. Respecting the spirit of this rule cultivates _____ in monastic life.
-

4. Short Answer Questions (10 Questions):

1. What behaviors are prohibited under Pācittiya Rule 18?
2. How does this rule encourage simplicity and reliance on daily alms?
3. Discuss the ethical and spiritual significance of limiting food storage.
4. What are the consequences of storing more food than is allowed?
5. How does this rule promote non-attachment and contentment in monastic life?
6. Provide an example of how a bhikkhu can share excess food responsibly.
7. Reflect on how observing this rule aligns with the Dhamma's principles.
8. Why is it important for bhikkhus to avoid hoarding food?
9. How does this rule contribute to trust and mindfulness in alms gathering?
10. Describe a situation where a bhikkhu might unintentionally violate this rule and how it could be corrected.

5. Team Paper Presentation Titles (5 Titles):

1. "The Ethics of Food Management in Monastic Life: Insights from Pācittiya Rule 18"
 2. "Contentment Through Simplicity: Lessons on Limiting Food Storage"
 3. "Living Mindfully: The Role of Food Discipline in Strengthening Spiritual Practice"
 4. "Non-Attachment and Alms-Gathering: A Study of Pācittiya Rule 18"
 5. "Fostering Trust and Simplicity in the Saṃgha Through Ethical Food Practices"
-

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on how simplicity in food storage deepens one's practice of non-attachment.

Quiz Questions (Multiple Choice):

1. What principle does Pācittiya Rule 18 primarily promote?
 - a) Simplicity
 - b) Generosity
 - c) Discipline and contentment
 - d) All of the above
2. What must a bhikkhu do with leftover food?
 - a) Store it for later
 - b) Discard it or share it with the Saṃgha
 - c) Use it as needed over several days
 - d) Ignore the rule if it's non-perishable

Follow-Up Suggestions:

- Weekly group discussions on how non-attachment enhances spiritual practice.

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** A bhikkhu managing his daily food intake responsibly.
 2. **Simulation:** A situation where excess food is shared among the Saṃgha.
 3. **Explaining to Newcomer:** Teaching the significance of limiting food storage.
 4. **Handling Related Situations:** Discussing the impact of hoarding food on monastic discipline.
 5. **Practical Application:** Practicing mindful alms-gathering and food management in role-play scenarios.
-

8. Reflective Prompts (5):

1. How does observing this rule reflect your commitment to simplicity and the Vinaya?
 2. Reflect on the role of contentment in reducing attachment and greed.
 3. Write about a time when mindful food management helped improve harmony in your Saṃgha.
 4. Consider how reliance on daily alms fosters trust and gratitude in monastic life.
 5. Reflect on the spiritual value of sharing resources and avoiding wastefulness.
-

9. Essay Prompts (5):

1. "The Spiritual and Ethical Dimensions of Limiting Food Storage in Monastic Life"
 2. "Non-Attachment and Simplicity: A Study of Pācittiya Rule 18"
 3. "The Role of Mindful Alms-Gathering in Strengthening Saṃgha Harmony"
 4. "Fostering Contentment and Discipline Through Ethical Food Practices"
 5. "Living Simply: Insights on Food Management from the Vinaya"
-

10. Interactive Group Project Ideas (10):

1. Develop a presentation on ethical food management in monastic life.
2. Role-play scenarios demonstrating adherence to Pācittiya Rule 18.
3. Create reminder cards summarizing the principles of mindful food storage.
4. Host a group discussion on the spiritual benefits of simplicity and contentment.
5. Write and perform a skit highlighting the consequences of violating this rule.
6. Conduct a workshop on mindful alms-gathering and food discipline.
7. Develop a guidebook on the ethical use of resources in the Saṃgha.
8. Organize a quiz game to reinforce the principles of Rule 18.
9. Collaborate on a video showcasing best practices in monastic food management.

10. Create a flowchart outlining the steps for proper food storage and sharing.

Reference Books for Further Study:

1. "The Book of Discipline" by I.B. Horner - ISBN 978-0860130728
2. "Buddhist Ethics" by Damien Keown - ISBN 978-0192804570
3. "Introduction to Buddhist Ethics" by Peter Harvey - ISBN 978-0521556408
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Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Pācittiya Rule 19: "The Rule Against Spreading Disunity in the Saṃgha"

From Page No.: 74 To Page No.: 82

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What behavior does Pācittiya Rule 19 prohibit among bhikkhus?
 2. Why is maintaining unity in the Saṃgha important for monastic life?
 3. What are some actions that could lead to disunity within the Saṃgha?
 4. How does this rule encourage reconciliation and harmony?
 5. Discuss the spiritual consequences of fostering disunity among bhikkhus.
-

Comprehensive Assessment for Pācittiya Rule 19

1. True or False Questions (10 Questions):

1. Pācittiya Rule 19 prohibits bhikkhus from creating divisions within the Saṃgha.
 2. Encouraging reconciliation is part of observing this rule.
 3. A bhikkhu may support disunity if it aligns with his personal beliefs.
 4. Speaking with ill intent against other bhikkhus violates this rule.
 5. Promoting harmony within the Saṃgha aligns with the principles of the Dhamma.
 6. Disrespecting senior bhikkhus is not considered a violation of this rule.
 7. Unity in the Saṃgha fosters trust and mutual respect.
 8. Attempting to turn one bhikkhu against another violates this rule.
 9. Resolving disputes peacefully is a core principle of this rule.
 10. Violating this rule leads to discord and conflict within the Saṃgha.
-

2. Matching Questions (10 Questions):

Column A

Column B

Pācittiya Rule 19	Prohibits creating divisions in the Saṃgha
Harmony	Fostered by observing this rule
Speaking with ill intent	Violates this rule
Promoting unity	Core value of this rule
Reconciliation	Encouraged to resolve disputes
Trust	Strengthened by harmonious living
Disrespect	Leads to discord and disunity
Unity	Essential for Saṃgha strength
Encouraging disputes	Disrupts monastic life
Spiritual harmony	Supported by adherence to this rule

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 19 prohibits _____ or _____ disunity within the Saṃgha.
2. Observing this rule promotes _____ and _____ in the community.
3. Disrespectful speech directed at others fosters _____ and discord.
4. _____ and _____ are essential for maintaining unity in the Saṃgha.
5. Encouraging reconciliation reflects the Dhamma's emphasis on _____.
6. Violating this rule leads to _____ and distrust within the community.
7. Respecting others' views fosters _____ and harmony.
8. A bhikkhu must _____ disputes rather than create them.
9. Practicing this rule strengthens _____ and spiritual discipline.
10. Speaking with _____ promotes unity and understanding.

4. Short Answer Questions (10 Questions):

1. What actions are prohibited under Pācittiya Rule 19?
2. How does this rule foster unity and harmony within the Saṃgha?
3. Explain the spiritual significance of promoting reconciliation in disputes.
4. What are the consequences of fostering disunity in the Saṃgha?
5. How does this rule align with the Dhamma's principles of compassion and respect?
6. Provide an example of a scenario where a bhikkhu might unintentionally create disunity.
7. What steps should a bhikkhu take to resolve conflicts peacefully?

8. Reflect on the importance of mutual respect and trust in monastic life.
 9. How does observing this rule reduce conflict and foster understanding?
 10. Discuss the role of empathy and mindfulness in preventing disunity.
-

5. Team Paper Presentation Titles (5 Titles):

1. "Promoting Unity Through Pācittiya Rule 19: Lessons in Harmony"
 2. "The Ethical Dimensions of Saṃgha Unity: A Vinaya Perspective"
 3. "The Role of Reconciliation in Fostering Monastic Harmony"
 4. "Compassion and Respect: Cornerstones of Saṃgha Unity"
 5. "Preventing Conflict Through Ethical Speech and Mindful Action"
-

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on a time when promoting reconciliation strengthened relationships in your community.

Quiz Questions (Multiple Choice):

1. What principle does Pācittiya Rule 19 primarily uphold?
 - a) Unity
 - b) Reconciliation
 - c) Compassion
 - d) All of the above
2. What should a bhikkhu do if he witnesses conflict among peers?
 - a) Encourage disunity
 - b) Promote reconciliation
 - c) Take sides
 - d) Ignore the situation

Follow-Up Suggestions:

- Weekly group discussions on the importance of unity and harmony in monastic practice.
-

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** Resolving disputes peacefully and fostering reconciliation.
 2. **Simulation:** A scenario where a bhikkhu prevents disunity in a group setting.
 3. **Explaining to Newcomer:** Teaching the importance of Rule 19 for Saṃgha harmony.
 4. **Handling Related Situations:** Practicing ethical speech to avoid fostering conflict.
 5. **Practical Application:** Role-playing scenarios that promote understanding and trust.
-

8. Reflective Prompts (5):

1. How does observing this rule deepen your understanding of unity in monastic life?
 2. Reflect on the role of respect in preventing conflict and promoting harmony.
 3. Write about a time when empathy helped resolve a conflict peacefully.
 4. Consider how promoting reconciliation aligns with the principles of the Dhamma.
 5. Reflect on the long-term benefits of fostering unity in the Saṃgha.
-

9. Essay Prompts (5):

1. "The Ethical Importance of Unity and Harmony in the Saṃgha"
 2. "Fostering Reconciliation Through Pācittiya Rule 19: Lessons in Compassion"
 3. "The Role of Respect and Trust in Strengthening Monastic Communities"
 4. "Promoting Saṃgha Harmony: A Study of Ethical Speech and Action"
 5. "The Spiritual Value of Unity and Understanding in Buddhist Practice"
-

10. Interactive Group Project Ideas (10):

1. Develop a guidebook on fostering unity in monastic life.
2. Role-play scenarios demonstrating adherence to Pācittiya Rule 19.
3. Create reminder cards summarizing the principles of unity and reconciliation.
4. Host a discussion on the spiritual value of trust and mutual respect.
5. Write and perform a skit illustrating the consequences of fostering disunity.

6. Conduct a workshop on mindful communication and conflict resolution.
7. Develop a presentation on the ethical dimensions of Saṃgha harmony.
8. Organize a quiz game to reinforce knowledge of Rule 19.
9. Create a video illustrating the values of compassion and unity.
10. Collaborate on a project to improve interpersonal relationships in the Saṃgha.

Reference Books for Further Study:

1. **"The Book of Discipline"** by I.B. Horner - ISBN 978-0860130728
2. **"Buddhist Ethics"** by Damien Keown - ISBN 978-0192804570
3. **"Introduction to Buddhist Ethics"** by Peter Harvey - ISBN 978-0521556408
4. **"The Dhammapada: Teachings of the Buddha"** by Eknath Easwaran - ISBN 978-1586380205
5. **"Vinaya Texts"** by T.W. Rhys Davids - ISBN 978-1230228606
6. **"The Path of Purification" (Visuddhimagga)** by Bhadantācariya Buddhaghosa - ISBN 978-0861716495
7. **"In the Buddha's Words"** by Bhikkhu Bodhi - ISBN 978-0861714910
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9. **"The Life of the Buddha"** by Bhikkhu Ñāṇamoli - ISBN 978-9552401169
10. **"Mindfulness in Plain English"** by Bhante Gunaratana - ISBN 978-0861719068

The Hswagata Academy
MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS
Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Pācittiya Rule 20: "The Rule Against Refusing a Formal Saṃgha Resolution"

From Page No.: 8 To Page No.: 90

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 20 prohibit?
 2. Why is it important for a bhikkhu to abide by a formal Saṃgha resolution?
 3. What are the consequences of refusing a formal decision made by the Saṃgha?
 4. How does this rule promote unity and cooperation in monastic life?
 5. Describe a scenario where a bhikkhu might unintentionally violate this rule.
-

Comprehensive Assessment for Pācittiya Rule 20

1. True or False Questions (10 Questions):

1. Pācittiya Rule 20 prohibits a bhikkhu from refusing to abide by a formal Saṃgha resolution.
2. A bhikkhu may disagree with a resolution but must still follow it.
3. Refusing a Saṃgha decision fosters trust and unity within the community.
4. Observing this rule ensures cooperation and harmony in the Saṃgha.
5. A bhikkhu has the right to challenge a resolution if it violates the Dhamma-Vinaya.
6. This rule applies only to resolutions related to personal behavior.
7. Following formal resolutions demonstrates respect for communal decision-making.
8. Ignoring a Saṃgha resolution is considered a violation of Pācittiya Rule 20.

9. Cooperation in decision-making aligns with the principles of the Dhamma.
10. Violating this rule can lead to discord and disunity in the Saṃgha.

2. Matching Questions (10 Questions):

Column A	Column B
Pācittiya Rule 20	Prohibits refusing Saṃgha resolutions
Unity	Fostered by following formal decisions
Refusing resolutions	Leads to discord in the Saṃgha
Formal decision-making	Reflects communal cooperation
Respect for resolutions	Essential for Saṃgha harmony
Mutual trust	Strengthened by adherence to this rule
Disregarding decisions	Violates this rule
Cooperation	Aligns with the principles of the Dhamma
Harmony	Promoted by observing Saṃgha resolutions
Communal responsibility	Encouraged through this rule

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 20 prohibits a bhikkhu from _____ a formal Saṃgha resolution.
2. Observing this rule promotes _____ and _____ in the monastic community.
3. Disregarding a resolution disrupts _____ and mutual respect.
4. Respecting Saṃgha resolutions reflects the Dhamma's emphasis on _____.
5. A bhikkhu must follow formal resolutions unless they violate the _____.
6. Cooperation in communal decisions fosters _____ within the Saṃgha.
7. Violating this rule leads to _____ and conflict among bhikkhus.
8. Adhering to resolutions demonstrates _____ and communal trust.

9. Refusing a Saṃgha resolution weakens the sense of _____ and responsibility.
10. Observing this rule helps maintain _____ and spiritual discipline.

4. Short Answer Questions (10 Questions):

1. What actions are prohibited under Pācittiya Rule 20?
2. How does this rule ensure unity and cooperation within the Saṃgha?
3. Explain the role of respect and responsibility in following Saṃgha resolutions.
4. What are the consequences of disregarding a formal decision made by the Saṃgha?
5. Describe the spiritual significance of adhering to communal resolutions.
6. Provide an example of a scenario where a bhikkhu may unintentionally violate this rule.
7. Why is it important to follow resolutions even if one personally disagrees with them?
8. How does this rule align with the principles of harmony and mutual trust in monastic life?
9. Discuss the role of communal decision-making in fostering Saṃgha cooperation.
10. Reflect on the importance of maintaining respect for formal resolutions in monastic practice.

5. Team Paper Presentation Titles (5 Titles):

1. "The Importance of Respecting Communal Decisions in the Saṃgha"
2. "Fostering Unity Through Adherence to Formal Resolutions"
3. "The Ethical Dimensions of Cooperation and Trust in Monastic Life"
4. "Promoting Harmony Through Saṃgha Decision-Making"
5. "Pācittiya Rule 20: Strengthening Communal Responsibility in the Saṃgha"

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on how respecting Saṃgha resolutions fosters harmony and mutual trust.

Quiz Questions (Multiple Choice):

1. What principle does Pācittiya Rule 20 primarily uphold?
 - a) Unity
 - b) Cooperation
 - c) Respect for communal decisions
 - d) All of the above
2. What should a bhikkhu do if he disagrees with a Saṃgha resolution?
 - a) Refuse to follow it
 - b) Attempt to change it unilaterally
 - c) Respectfully follow it while addressing concerns later
 - d) Ignore the resolution

Follow-Up Suggestions:

- Weekly discussions on the importance of cooperation and communal harmony in monastic practice.

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** A bhikkhu respectfully adhering to a formal Saṃgha resolution despite personal disagreement.
2. **Simulation:** Discussing the consequences of disregarding a formal Saṃgha decision.
3. **Explaining to Newcomer:** Teaching the importance of Rule 20 for fostering cooperation.
4. **Handling Related Situations:** Practicing respectful engagement in communal decision-making.
5. **Practical Application:** Role-playing scenarios that promote understanding and trust in formal resolutions.

8. Reflective Prompts (5):

1. How does observing this rule deepen your understanding of communal harmony?
 2. Reflect on the role of trust in following Saṃgha resolutions.
 3. Write about a time when respecting a formal decision strengthened relationships in your community.
 4. Consider how cooperation in decision-making aligns with the principles of the Dhamma.
 5. Reflect on the long-term benefits of fostering unity through communal responsibility.
-

9. Essay Prompts (5):

1. "The Ethical Importance of Following Formal Resolutions in the Saṃgha"
 2. "Fostering Cooperation and Trust Through Pācittiya Rule 20"
 3. "The Role of Unity and Respect in Strengthening Monastic Communities"
 4. "Promoting Harmony Through Adherence to Saṃgha Resolutions"
 5. "The Spiritual Value of Communal Decision-Making in Buddhist Practice"
-

10. Interactive Group Project Ideas (10):

1. Develop a guidebook on the ethical importance of communal decision-making.
2. Role-play scenarios demonstrating adherence to Pācittiya Rule 20.
3. Create reminder cards summarizing the principles of unity and cooperation.
4. Host a discussion on the spiritual value of trust and mutual respect.
5. Write and perform a skit illustrating the consequences of refusing a resolution.
6. Conduct a workshop on mindful participation in Saṃgha decision-making.
7. Develop a presentation on the ethical dimensions of respecting resolutions.

8. Organize a quiz game to reinforce knowledge of Rule 20.
9. Create a video illustrating the values of trust and cooperation.
10. Collaborate on a project to improve understanding of communal responsibility in the Saṃgha.

Reference Books for Further Study:

1. **"The Book of Discipline"** by I.B. Horner - ISBN 978-0860130728
2. **"Buddhist Ethics"** by Damien Keown - ISBN 978-0192804570
3. **"Introduction to Buddhist Ethics"** by Peter Harvey - ISBN 978-0521556408
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7. **"In the Buddha's Words"** by Bhikkhu Bodhi - ISBN 978-0861714910
8. **"Buddhist Monastic Discipline"** by K.L. Dhammajoti - ISBN 978-9575984604
9. **"The Life of the Buddha"** by Bhikkhu Ñāṇamoli - ISBN 978-9552401169
10. **"Mindfulness in Plain English"** by Bhante Gunaratana - ISBN 978-0861719068

Questionnaires By:

Teacher ID Number: _____

Teacher Name: _____

Year of Academic: _____

Dear Respected Elders, Scholars, and Devotees,

I hope this message finds you in good health and the Dhamma. It is with humility and devotion that I write to share my aspiration to create a series of books on the **227 rules of the Pātimokkha**, which form the foundation of the Vinaya Pitaka. This effort is part of my lifelong journey as a monk to deepen my understanding of the Dhamma-Vinaya and to contribute to the preservation and dissemination of these sacred teachings.

The structure of this series will encompass the following chapters:

1. **The 4 Pārājikas**
2. **The 13 Saṃghādisesas**
3. **The 2 Aniyatas**
4. **The 30 Nissaggiyas**
5. **The 92 Pācittiyas**
6. **The 4 Pāṭidesanīyas**
7. **The 75 Sekhiyas**
8. **The 7 Adhikaraṇasamathas**

This work is a reflection of my experience as a young monk striving to understand and convey the profound teachings of the Vinaya. I recognize that this undertaking is both vast and intricate, and as I journey through it, I am aware of my limitations. Despite my sincerest efforts to ensure accuracy and clarity, there may be instances where errors or misunderstandings occur.

To make this work widely accessible, I intend to distribute it globally through **Amazon** and **Academia.edu**. Furthermore, I will donate this book to **Dhamma websites** and other platforms to ensure it reaches practitioners, monks, novices, and laypeople who wish to learn about the Vinaya.

With deep respect and humility, I kindly request your guidance and corrections should you identify any inaccuracies in my work. Your wisdom and feedback are invaluable to me, and I consider them essential for refining this project so that it may serve as a reliable resource for monks, novices, and lay practitioners alike.

Writing this series has been one of the most challenging yet fulfilling endeavors of my life. It has strengthened my commitment to the Dhamma and my resolve to uphold the monastic precepts. I hope that this work, though imperfect, will inspire others to study and practice the Vinaya with the same earnestness.

May this effort bring merit to all sentient beings and contribute to the propagation of the Buddha's teachings. I remain deeply grateful for your understanding, support, and corrections as I undertake this humble task.

With respectful devotion,

May all beings be free from suffering.
May all beings realize the peace of Nibbāna.

Yours in the Dhamma,

Teaching with Compassion,
Bhikkhu Indasoma Siridantamahaapalaka
27th October 2024, 8:00 AM
Buddha Gaya, Gaya Bihā, India

Sādhū, Sādhū, Sādhū.

Thank You Note

To my esteemed teacher, Venerable Indaka, Co-Founder of the Hswagata Buddha Tooth Relics Preservation Museum, Myanmar,

With deep respect and gratitude, I offer this humble note of appreciation for your guidance and support. This book is dedicated to you as a small token of my respect and gratitude for the knowledge and insight you have shared with me. During my time in India, your discussions and lectures provided me with invaluable wisdom and direction, helping me grow both intellectually and spiritually.

Your dedication to preserving the Buddha's teachings and your work with the Hswagata Buddha Tooth Relics Preservation Museum have been a true inspiration. The depth of your knowledge and the compassion with which you share it are qualities that I deeply admire and strive to emulate in my own life.

Thank you, Venerable Indaka, for your generosity of spirit and for the profound impact you have had on my journey. This book is offered in honor of your guidance, as a reflection of the respect and appreciation I hold for you.

With deep gratitude and reverence,

Sao Dhammasami

Teaching with Compassion

27th Oct 2024

8:00 AM , Buddha Gaya, Gaya Biha , India .

Final Reflection: The Path to Nibbāna

As I bring this work, *Monastic Dhamma Vinaya Curriculum for Monks*, to completion, I find myself contemplating a profound question: *Will the act of writing this book lead me to Nibbāna?*

The path to Nibbāna, as taught by the Blessed One, is one of purification, discipline, and wisdom. Writing this book has been an act of devotion, a labor of love rooted in compassion for those who seek to understand the Dhamma and Vinaya. But the words in these pages are but a guide. True liberation lies not in the written word but in the practice of what is taught.

If this book serves as a light to illuminate the noble path for others, encouraging them to walk the way of mindfulness, virtue, and wisdom, then it becomes a part of my own journey toward Nibbāna. For each moment spent in the service of the Dhamma is a step away from ignorance and closer to the cessation of suffering.

This work is a testament to the aspiration that all beings may find freedom from the cycle of birth and death. It is my humble offering to the Saṅgha, to the seekers, and to the world. Whatever merit arises from this endeavor, I dedicate it to the attainment of Nibbāna for myself and all sentient beings.

May the teachings contained here inspire purity, peace, and practice. May they sow seeds of wisdom and compassion in the hearts of those who read them. And may all beings realize the ultimate truth, the unconditioned peace of Nibbāna.

May all beings be free from suffering.
May all beings realize the peace of Nibbāna.

**Teaching with Compassion,
Bhikkhu Indasoma Siridantamahaapalaka
27th October 2024, 8:00 AM
Buddha Gaya, Gaya Bihā, India**

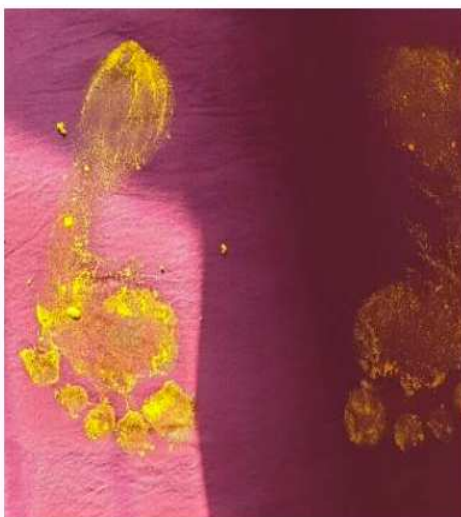
Sādhū, Sādhū, Sādhū.

Acknowledgements Section for the Book:

I would like to express my profound gratitude to those who made significant contributions to the creation and realization of this book:

1. Venerable Ashin Indaka – Co-Founder of the Hswagata Buddha Tooth Relics Preservation Museum in Myanmar and a cherished teacher to the author. His Dhamma delivery and profound support during our shared moments in India have been a lasting inspiration.
2. Wat Tai Khuva Boonchum Buddha Gaya Abbot – Venerable Ashin Indaka, for his invaluable assistance and care, especially during my heart attack in India. Your compassion exemplifies true monastic kindness.
3. Mr. Amit Singh – For his unwavering assistance in our daily food preparation throughout our time in India. Your dedication and service are deeply appreciated.
4. Mr. Hein Tayza – For consistently supporting and assisting both Ashin Indaka and me during our time in India. Your help was a constant source of comfort and ease.
5. Dona Benefactors and Supporters – Special thanks to My Mother and all family members and again U Win Thura Shane and Daw Lin Zar Chi from Singapore for their generous support, as well as to Nun Daw Sudassana and Daw Surocana for their unwavering contributions. I also extend my gratitude to Daw Khin Kyi Phyu @ Ma Kauk from Thailand and Daw Cho Cho Oo from Japan for her invaluable help.

This book stands as a testament to the shared efforts, kindness, and support of those who joined us on our path, contributing not only to our wellbeing but to the cultivation and dissemination of the Dhamma.



Guiding Lights on the Path of Monastic Life

Guiding Lights on the Path of Monastic Life illuminates Theravada Buddhism's monastic practices. This guide, by experienced monastics and scholars, explores the Ten Precepts and 75 Sekhiya Rules, fostering ethical living, mindfulness, and spiritual growth. From foundational tenets to deeper practices, it offers practical guidance and reflection for novices and experienced practitioners seeking inner peace and liberation.

Sao Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka
The Author

Monastic Dhamma Vinaya Curriculum for Monks and Novices

How to Use This Book: Instructions

This book, "**Monastic Dhamma Vinaya Curriculum for Monks and Novices**," is a comprehensive resource for understanding and practicing monastic discipline. Follow these instructions to optimize your learning experience:

1. Understand the Structure

- **Core Sections:**
 - Buddha Dhamma and Sangha Vandana.
 - The Ten Precepts and 75 Sekhiya Rules.
 - Monastic etiquette and the purpose of the Vinaya.
 - **Lesson Format:**
 - **Objectives:** Learn the key takeaways for each chapter.
 - **Warm-up Activities:** Prepare your mind with short meditations or reflections.
 - **Main Lesson:** Dive into detailed explanations and discussions.
 - **Experiential Learning:** Engage in role-playing and scenario-based activities.
 - **Assessment:** Utilize tools such as self-reflection, quizzes, and journals.
 - **Tools and Resources:** Make use of visual aids, precept cards, and reflection journals provided throughout the book.
-

Monastic Dhamma Vinaya Curriculum for Monks and Novices

2. For Novices (Sāmaṇeras)

- Start with foundational teachings:
 - The **Ten Precepts** and **75 Sekhiya Rules**.
 - Practice mindfulness daily through:
 - Meditation sessions.
 - Chanting the Pali and English translations of precepts.
 - Reflect on your progress using the journaling prompts.
-

3. For Monks (Bhikkhus)

- Explore advanced discussions on **Vinaya principles**:
 - Ethical conduct and adherence to rules.
 - Building trust and discipline within the Saṅgha and with the laity.
 - Engage with real-world applications:
 - Role-playing scenarios that address monastic challenges.
 - Reflection exercises to deepen understanding of Vinaya.
-

4. Participate Actively

- **Discussion-Based Learning**:
 - Engage in group reflections and Socratic discussions on ethical dilemmas.
- **Experiential Activities**:
 - Role-play scenarios to simulate real-life situations.
- **Game-Based Learning**:
 - Participate in activities like "Precept Practice" or "Vinaya Decision Dice" to enhance understanding interactively.

Monastic Dhamma Vinaya Curriculum for Monks and Novices

5. Incorporate Reflection

- Use **Reflection Notes and Journals**:
 - Document insights and challenges in observing precepts.
 - Reflect on personal growth and discipline.
-

6. Leverage Teaching Techniques

- Educators can follow the **teacher's manual and lesson plans** for structured guidance.
 - Employ the **VAKT (Visual, Auditory, Kinesthetic, Tactile) Approach**:
 - **Visual**: Flowcharts, diagrams, and Pali-English translations.
 - **Auditory**: Chanting and discussions.
 - **Kinesthetic**: Role-playing with monastic items.
 - **Tactile**: Handling precept cards for physical engagement.
-

7. Assess and Improve

- Use **quizzes and scenario-based questions** to test comprehension.
 - Reflect on emotional and spiritual growth with tools like:
 - **Mood Meter Check**.
 - **Emotion Mapping**.
 - Submit feedback through the **Suggestion Box** for personalized guidance.
-

8. Reinforcement and Follow-Up

- Regularly revisit lessons during **weekly chanting practices** or **peer support groups**.
- Seek mentoring from senior bhikkhus for deeper insights into Vinaya application.

Teaching Style, Methods, and Techniques

- **Discussion-Based Teaching:**
 - Open discussions encourage critical thinking and reflection.
- **Experiential Learning:**
 - Hands-on activities simulate real-life applications.
- **Socratic Method:**
 - Facilitators ask deep, reflective questions.
- **Storytelling:**
 - Narrate real-life examples of sāmaṇeras and bhikkhus for inspiration.
- **Game-Based Learning:**
 - Activities like "Vinaya Decision Dice" foster interactive understanding.
- **Case Study Method:**
 - Analyze real-life situations to apply Vinaya principles.
- **Reflection Groups:**
 - Peer groups share insights and challenges.

Monastic Dhamma Vinaya Curriculum for Monks and Novices

Assessment System

- **Daily and Weekly Reflections:**
 - Maintain journals for personal insights and growth tracking.
 - **Quizzes:**
 - Test factual understanding with multiple-choice and scenario-based questions.
 - **Role-Playing Evaluations:**
 - Simulate ethical dilemmas and observe decision-making skills.
 - **Self-Assessment Tools:**
 - Use tools like mood charts and reflection exercises to self-evaluate.
 - **Continuous Feedback:**
 - Suggestion boxes provide anonymous feedback opportunities.
-

Suggestions for Effective Learning

- **Create a Supportive Environment:**
 - Encourage open discussions and peer support.
 - **Use Reinforcement Tools:**
 - Precept cards for daily mindfulness reminders.
 - A bell system for prompting reflection.
 - **Mentorship:**
 - Pair with experienced bhikkhus or sāmaṇeras for guidance.
-

Monastic Dhamma Vinaya Curriculum for Monks and Novices

Additional Enhancements

1. Software Integration:

- Upcoming apps for **Google Play Store** and **Apple App Store** will offer digital tools to enhance learning.

2. Digital Resources:

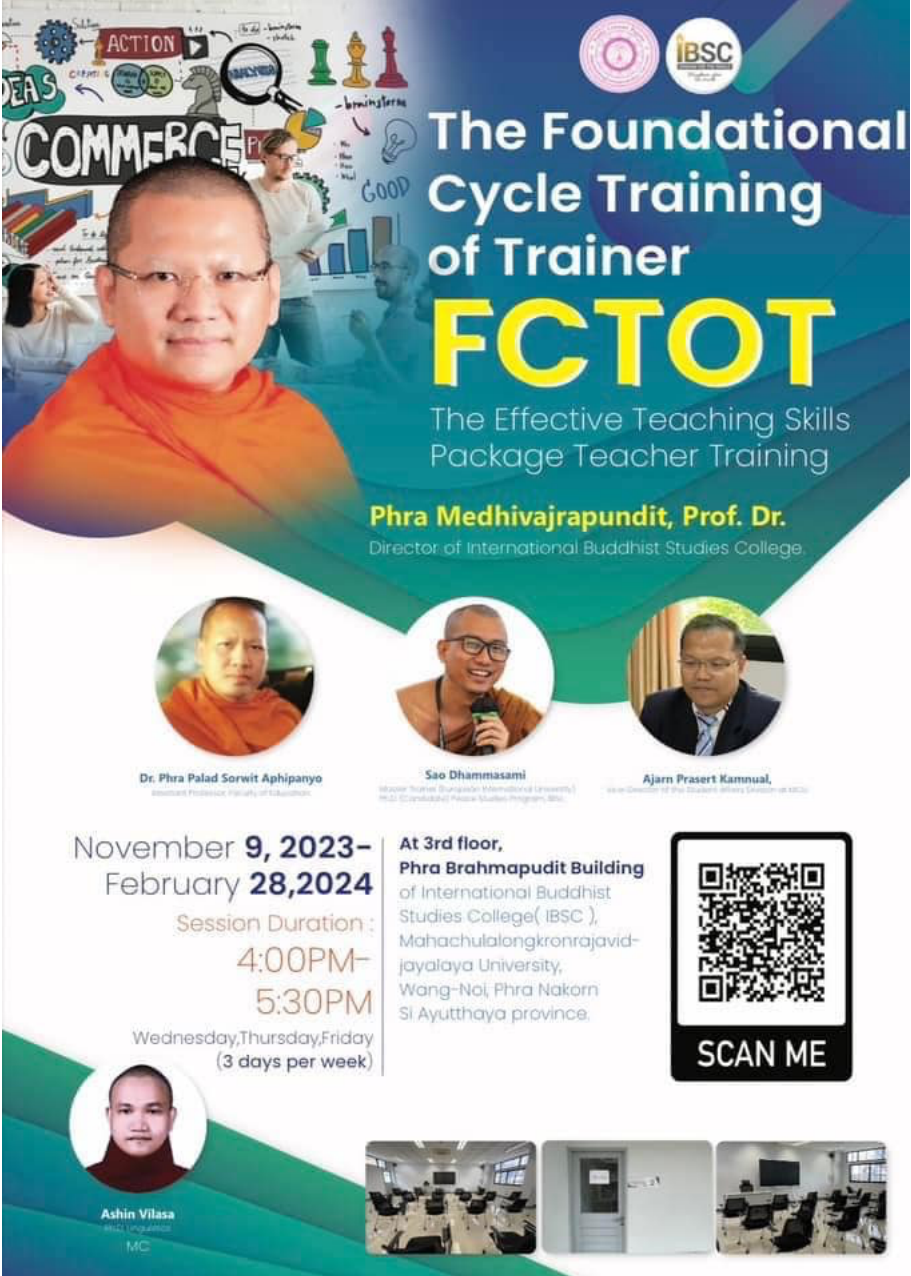
- PowerPoint presentations and YouTube lesson plans will be integrated into the second edition.
- Visit www.hswagata.com in 2025 for updates and additional resources and **assessment Answer**.

In **mid-2025**, the foundational cycle **Training of Trainers (TOT) Batch 3** program will be launched to empower educators in effectively delivering the "Monastic Dhamma Vinaya Curriculum for Monks and Novices." This **Effective Teaching Skills Package Training** will provide:

1. **Comprehensive Instruction:** Educators will learn advanced methodologies for teaching the curriculum, with a focus on effective communication and learner engagement.
2. **Practical Training:** Participants will engage in workshops, role-playing, and interactive sessions to develop their skills in delivering lessons.
3. **Resource Utilization:** The program will emphasize the use of teaching aids such as PowerPoint presentations, precept cards, and visual diagrams for structured and impactful instruction.
4. **Certification:** Graduates of the TOT program will receive certification, equipping them to teach and mentor others in the application of the Dhamma and Vinaya

For more information or feedback, email saodhammasami@hswagata.com.

Monastic Dhamma Vinaya Curriculum for Monks and Novices



The poster for the Foundational Cycle Training of Trainer (FCTOT) features a large portrait of Phra Medhivajrapundit, Prof. Dr. on the left. The background is a collage of educational and business-related icons like 'ACTION', 'COMMERCE', 'GOOD', and 'IDEAS'. The title 'The Foundational Cycle Training of Trainer FCTOT' is prominently displayed in the center-right, with 'FCTOT' in large yellow letters. Below the title, it says 'The Effective Teaching Skills Package Teacher Training'. Three smaller circular portraits of other speakers are shown below the main title. At the bottom left, there is a portrait of Ashin Vilasa. The bottom right section contains the dates, session duration, days of the week, location, and a QR code with the text 'SCAN ME'. Three small images of a classroom are at the very bottom.

The Foundational Cycle Training of Trainer
FCTOT
The Effective Teaching Skills Package Teacher Training

Phra Medhivajrapundit, Prof. Dr.
Director of International Buddhist Studies College.

Dr. Phra Palad Sorwit Aphipanyo
Assistant Professor, Faculty of Education

Sao Dhammasami
Manager, Training, Surinradin International University,
Ph.D. (Communication), Peace Studies Program, USA

Ajarn Prasert Kamnuat
Associate Professor of Education, Faculty of Education, Sakon Nakhon University

Ashin Vilasa
Ph.D. (Linguistics)
MC

November 9, 2023 – February 28, 2024
Session Duration : 4:00PM – 5:30PM
Wednesday, Thursday, Friday (3 days per week)

At 3rd floor,
Phra Brahmapudt Building
of International Buddhist
Studies College (IBSC),
Mahachulalongkornrajavid-
yalaya University,
Wang-Not, Phra Nakorn
Si Ayutthaya province.

SCAN ME



Monastic Dhamma Vinaya Curriculum for Monks and Novices



CEYLON JORNEY
TAI SANGHA

Integrating Buddha's
Teachings Methodology
in Modern Learning

FCTOT

The Effective Teaching Skills
Package Teacher Training

Sri Lanka

2 - 12 March 2024

Time: 08.00 - 10.00 PM

APPLY NOW



The Workshop has been conducted
under the suggestion and
instruction of Oxford Sayadaw

PROF. DR. K. DHAMMASAMI

The Founder & Rector of SSBU



VEN. VILASA
(Training Assistant)



SAO DHAMMASAMI

Master Trainer,
European
International
University



VEN. CANDASIRI
(Organizer)



VEN. MUNIVARA (MC)

For More Info



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Monastic Dhamma Vinaya Curriculum for Monks and Novices



Meet Your Instructor

Sao Dhammasami founded the Monastic Dhamma Vinaya Curriculum for Monks and Novices.

I created this program to help Novice Monks, Lay Practitioners, and Monastic Teachers quickly embrace an ethical, harmonious life while improving their ethical understanding without needing to fully grasp complex Buddhist doctrines, eliminating all personal ethical dilemmas independently, or mastering mindfulness techniques perfectly on the first try.

The motivation for creating this textbook and accompanying materials stems from an educational initiative within the monastic community, sparked by the efforts of Nan Daw Sudassana, a Ph.D. candidate in Buddhist Studies at Mahachulalongkornrajavidyalaya University (IBSC). During her participation in the *Foundational Cycle Training of Trainer Program*, she received both theoretical and practical training in teacher training methods, lesson planning, and management skills. This experience illuminated the need for a structured educational framework for monastic teachings, particularly concerning novice conduct.

Inspired by this, Nan Daw Sudassana encouraged the author, Sao Dhammasami, to create comprehensive resources, including a textbook, lesson plan guide, and teacher manual, aimed at novices learning monastic precepts.

The *Foundational Cycle Training of Trainer (FCTOT) Teacher Training* will be held in mid-2025 as the 3rd batch, continuing to provide rigorous theoretical and practical training to further enhance teaching skills for monastic education.

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Buddha Dhamma and Sangha Vandana

Namô Tassa Bhagavatô Arahâtô Sammâ-Sambuddhassa

Buddha Vandana

Iti pi so Bhagavâ-Araham Sammâ-sambuddho. Vijjâ-carana sampanno Sugato Lokavidû Anuttarro Purisa-damma-sârathi Satthâ deva-manussânânam Buddho Bhagavâti

Dhamma Vandana

Svâkkhato Bhagavatâ Dhammo Sanditthiko Akâlîko Ehi-passiko Opanâyiko Paccattam veditabbo viññuhiti.

Sangha Vandana

Supati-panno Bhagavato sâvaka sangho, Ujupati-panno Bhagavato sâvaka sangho. Ñâya-patipanno Bhagavato sâvaka sangho. Sâmici-patipanno Bhagavato sâvaka sangho Yadidam cattâri purisa yugâni attha-purisa-puggalâ Esa Bhagavato sâvaka sangho. Âhu-neyyo, pâhu-neyyo, Dakkhi-neyyo, añjalikaraniyo, anuttaram puññakkhetam

Homage to the Blessed One!

Homage to Arjariyasa, the Blessed One, the Worthy One, the Perfectly Self-Enlightened One.



The Lord Buddha

Homage to Buddha' Relics

Ye ca Buddha Homage to Triple Gem & Buddha's Various Relics

Ye ca danta atita ca, ye ca danta anagata paccupanna ca ye danta,
sabbe vandami te aham



The Motivation for creating this book

The motivation for creating this textbook



The Picture of Venerable Ashin Indaka

The motivation for creating this textbook and accompanying materials stems from an educational initiative within the monastic community, sparked by the efforts of Nan Daw Sudassana, a Ph.D. candidate in Buddhist Studies at Mahachulalongkornrajavidyalaya University (IBSC). During her participation in the "Foundational Cycle Training of Trainer Program," she received both theoretical and practical training in teacher training methods, lesson planning, and management skills. This experience illuminated the need for a structured educational framework for monastic teachings, particularly concerning novice conduct.

Inspired by this, Nan Daw Sudassana encouraged the author, Sao Dhammasami, to create comprehensive resources, including a textbook, lesson plan guide, and teacher manual, aimed at novices learning monastic precepts. This work also serves as an expression of gratitude to Venerable Ashin Indaka, who imparted valuable teachings on monastic ethics and conduct, further guiding the author's own educational journey. This publication aims to honor these teachings, support novice monks in their spiritual discipline, and contribute to the preservation and effective transmission of monastic traditions.

Sao Dhammasami

Teaching With Comappson

27th Oct 2024

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

Preface

This book represents a culmination of insights, teachings, and experiences that have unfolded over the past few years. Commencing in 2022, the writing process has been a deeply reflective journey, one that has been enriched by the encouragement and request of Nun Daw Surosana, a dedicated Ph.D. candidate in Buddhist studies at The International Buddhist Studies College, Mahachulalongkornrajavidyalaya University. Her vision for a comprehensive Monastic Dhamma Vinaya Curriculum for Monks, complete with a textbook, lesson plan, and teacher manual guide, has inspired the creation of this work.

In crafting this curriculum, the aim is to offer accessible resources for those who seek to deepen their understanding of the Buddha's teachings and the Vinaya, particularly for foreign learners. This book will serve not only as a textbook but also as a companion for educators, facilitating a structured approach to learning that honors the profound wisdom of the Dhamma.

The decision to publish this book is also a tribute to the invaluable time I spent in Thailand, India, and Myanmar, where the teachings of my esteemed teacher, Most Venerable Ashin Indaka, profoundly shaped my understanding of Dhamma and Vinaya. His guidance has been instrumental in my journey, and this work stands as a testament to the lessons imparted during those formative days.

As this book is set to be published in a series, it reflects a commitment to ongoing exploration and education in the realm of Buddhist teachings. It is my hope that readers will find in these pages not only knowledge but also inspiration and a sense of connection to the rich tradition of Buddhist monastic practice. May this work serve as a guide for both seasoned practitioners and those new to the path, fostering a deeper appreciation of the Dhamma and its transformative potential.

Bhikkhu Indasoma Siridantamahapalaka

Dear Readers,

I am writing to share my profound motivation behind the creation of this book series, a testament to the invaluable teachings I received from my esteemed teacher, Venerable Ashin Indaka. Our journey together began on November 9th, 2022, when we traveled to Bangkok for my medical treatment. It was during this time of healing that I was granted the unique opportunity to delve deeply into the teachings of the Vinaya and engage in profound Dhamma discussions with my teacher.

The experience was transformative, illuminating my understanding of the path I am on and deepening my commitment to the principles that guide us. Each lesson imparted by Venerable Ashin Indaka resonated deeply within me, and I felt an overwhelming sense of gratitude and responsibility to share these teachings with others. Thus, this book series was born—not merely as a collection of my reflections but as a heartfelt tribute to my teacher’s wisdom and guidance.

Through these pages, I hope to convey the essence of the Dhamma as it was shared with me, to inspire others on their own spiritual journeys, and to honor the teachings that have so profoundly shaped my life. My aspiration is that this work serves as a resource for those seeking understanding and clarity in the practice of Dhamma and the principles of Vinaya.

As we continue this journey together, I invite you to explore the teachings within these pages, to reflect upon them, and to apply them in your own life. May this series not only commemorate my teacher’s influence but also foster a deeper connection to the Dhamma for all who read it.

With heartfelt gratitude,

Ashin Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka

About the Author.

Venerable Ashin Dhammasami (Author Name: Bhikkhu Indasoma Siridantamahāpālaka)



Venerable Ashin Dhammasami is a distinguished scholar and practitioner in the field of Buddhist studies. He is currently a Ph.D. candidate in the Peace Studies Program at the International Buddhist Studies College, Mahachulalongkornrajavidyalaya University in Thailand. He holds a Master's Degree of Pali and has completed his B.A. He enrolled in the field of Pali studies in Sri Lanka, India, and Thailand. As a dedicated educator, he is a Master Trainer

at The European International University and a FCTOT Certified Trainer from the American Center Yangon.

His academic journey is complemented by his extensive study and practice of the Law of Dependent

Origination, a profound doctrine in Buddhism. From 2002 to 2020, Venerable Ashin Dhammasami immersed

himself in the teachings of the Mogkok Vipassana Center Branch 50, under the guidance of Most Venerable

Dr. Ashin Agganyana, the Abbot of Kanbae Phayalaray Mogkok Vipassana Center, (Yangin) who is also his

meditation master. Following this, he spent a year studying the Law of Dependent Origination at the Monlae

Forest Mogkok Meditation Center in 2022. He is a founder of the Hswagata Buddha Tooth Relics Preservation

Museum.

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Pācittiya Rule 11 – The Rule Against Destroying Plants

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #11)

1. Pali Script and English Translation

Pali Script

"bhūtagāmapātabyatāya, pācittiyaṃ."

English Translation

"Not to destroy plants. If a bhikkhu destroys or causes someone else to destroy plants that have reached their growing stage or completed their growth, he commits a pācittiya."

This rule prohibits a bhikkhu from destroying plants that have reached maturity or directing someone else to do so on his behalf. This includes trees, shrubs, and other plants with roots, stems, or buds. However, if a bhikkhu accidentally destroys small plants, he does not commit an offense.

2. Purpose of the Lesson

The purpose of this lesson is to help bhikkhus understand the ethical, environmental, and spiritual implications of respecting plant life. By observing this rule, bhikkhus practice non-harm (ahiṃsā) and develop a deep respect for all forms of life, aligning with the Buddhist principle of compassion toward all beings. This rule promotes mindfulness, self-restraint, and care for the environment.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

3. Objectives

1. Understanding

Bhikkhus will comprehend the ethical, environmental, and spiritual reasons for not destroying plants and will understand the process of making fruits and vegetables consumable according to Vinaya guidelines.

2. Application

Bhikkhus will practice applying this rule by refraining from harming plants and by understanding the proper process for authorizing fruits and vegetables for consumption.

3. Reflection

Bhikkhus will reflect on the principle of non-harm and respect for life, and how observing this rule aligns with the Dhamma.

Monastic Dhamma Vinaya Curriculum for Monks, *bhūtagāma*, the 92 *pācittiya*s

Summary of Pācittiya 11 (Destruction of Plants and Permissible Consumption)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not destroy or cause someone else to destroy plants that have reached their growing stage or completed growth.
Implication	Destroying a plant or tree intentionally results in a <i>pācittiya</i> offense. Destroying a germ (root, stem, joint, bud, seed) is considered a fault, but not a <i>pācittiya</i> .
Exceptions	- Accidental destruction of small plants incurs no fault. - Moss, which has no bud or leaves, is considered a germ, and thus destroying it is not a <i>pācittiya</i> .
Offering of Fruits	To consume fruits or vegetables containing edible grains, roots, or seeds, the fruit must be made "authorized" (<i>kappiya</i>) by a layperson or novice (<i>sāmaṇera</i>).
Methods of Authorization	1. Creating a notch with a nail. \n 2. Marking by fire (cooking, etc.). \n 3. Cutting with a knife.
Process for Offering	- The <i>kappiya</i> (layperson or novice) must announce the authorization to the <i>bhikkhu</i> and then mark the fruit by notching or cutting. \n - The <i>bhikkhu</i> receives the authorized fruit either by touching it from the base, receiving it in a container, or from a table.
Formula for Requesting Authorization	If the fruit is not authorized, the <i>bhikkhu</i> can request a <i>kappiya</i> to authorize it by saying, " <i>kappiyaṃ karohi</i> " ("Please make this fruit authorized").
Formula for Authorization	The <i>kappiya</i> can say, " <i>kappiyaṃ bhante</i> " ("Now being authorized, Venerable") to indicate the fruit is ready for consumption.
Special Cases	- If multiple fruits are in contact with each other, damaging one authorizes all. - Authorization is permanent and does not need repetition if re-offered. - Fruits with cooked or infertile seeds, or young, non-fertile seeds, do not need authorization. - Certain roots (e.g., ginger, radish) and uncooked cereals (e.g., corn, wheat) need authorization if they can germinate.

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4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focusing on compassion and interconnectedness with all living beings, including plants.
- **Reflection Sharing:** Invite bhikkhus to share any personal experiences where they practiced non-harm and respect for the environment.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on environmental mindfulness and non-harm, linking it to the responsibility of protecting plant life in line with this rule.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits bhikkhus from destroying plants or directing others to do so. Differentiate between "real plants" (plants that have reached maturity) and "germs" (such as seeds or roots), which are not considered full plants.

2. Guidelines for Consuming Fruits and Vegetables

- Explain the process for authorizing fruits and vegetables for consumption according to Vinaya.

There are three methods for a kappiya (layperson) or sāmaṇera to make fruits consumable:

Notch made with a nail

Marking by means of fire (e.g., cooking)

Cutting with a knife

- Outline the process of how a bhikkhu may request a kappiya to authorize fruit using phrases like "kappiyaṃ karohi" ("Please make this fruit authorized"), and how the kappiya responds by confirming it is authorized.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists and the purpose of authorizing fruits. How does observing this rule reflect the Dhamma's principles of non-harm and respect for nature?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the value of respecting plant life. Encourage them to consider how following this rule aligns with the principle of ahiṃsā (non-harm) and helps cultivate compassion.

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5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

: Pair bhikkhus to practice requesting fruit authorization from a kappiya, following the Vinaya guidelines. This exercise helps them become familiar with the correct procedure and respectful ways to make such requests.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the insights and challenges they encountered while adhering to this rule. Encourage discussions on the principle of non-harm and respect for plant life.

6. Game-Based Learning Activity: "Fruit Authorization Challenge" (10 minutes)

Fruit Authorization Challenge

In this activity, bhikkhus practice using the proper procedures for authorizing fruits and vegetables with a kappiya in different scenarios. They discuss rule-compliant ways to handle fruits that need to be authorized, reinforcing their understanding of non-harm and respect for the environment.

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7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a flowchart to illustrate the steps for authorizing fruits and vegetables, showing the three methods and correct phrasing.
- **Auditory:** Share a story from the Dhamma about respecting nature and the interconnectedness of all life forms.
- **Kinesthetic:** Practice role-playing to reinforce the procedures for authorizing fruits and vegetables in a respectful and rule-compliant manner.
- **Tactile:** Provide small reminder cards with key points about fruit authorization and the principle of non-harm.

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule impacts their sense of respect and mindfulness toward plant life.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application and authorization procedures.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with non-harm and environmental mindfulness.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

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Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing respect for plants influences their peace of mind and sense of connection to nature.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about practicing non-harm toward plants.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of respecting plant life.
- **Authorization Reminder Cards:** Provide small cards with key steps for requesting fruit authorization and the principle of non-harm.

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11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of respecting plant life and non-harm.
- **Experiential Learning:** Use role-playing to practice respectful requests for fruit authorization within Vinaya guidelines.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of non-harm and environmental respect.
- **Storytelling:** Share narratives that illustrate the Buddha's teachings on compassion and respect for all living beings.
- **Case Study Method:** Present scenarios to analyze rule-compliant ways of handling fruits and vegetables.
- **Game-Based Learning:** Use Fruit Authorization Challenge to reinforce proper procedures and respect for the environment.
- **Scaffolding:** Provide structured support to help bhikkhus understand the rule and the authorization process, encouraging independent reflection.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing non-harm toward plants.

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where non-harm toward plants must be observed.
2. **Reflection:** Reflect on challenges and insights in practicing environmental mindfulness.
3. **Conceptualization:** Connect the practice of respecting plants with broader values of non-harm in the Dhamma.
4. **Application:** Develop strategies for managing plant-related tasks while upholding the principle of non-harm.

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13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing non-harm and respect for nature.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to environmental mindfulness and inner peace.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with respecting plants and following fruit authorization guidelines.
- **Environmental Respect Challenges:** Set challenges for bhikkhus to practice non-harm in their daily interactions with plant life.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of respecting all forms of life.
- **Encourage Story Sharing:** Share stories from the Dhamma about the importance of compassion and non-harm toward all beings.
- **Personal Journals:** Encourage bhikkhus to document their journey in cultivating respect for plants according to this rule.

Pācittiya Rule 12 – The Rule Against Avoiding or Changing the Subject in Saṃgha Discussions

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #12)

1. Pali Script and English Translation

Pali Script

"aññavādake, vihesake pācittiyaṃ."

English Translation

"Not to change the conversation when the saṃgha asks a question. If a bhikkhu bothers the community of the saṃgha by giving a reply that does not correspond with the question being asked, or by remaining silent, he commits a pācittiya."

This rule specifies that a bhikkhu should not avoid or change the subject when the Saṃgha asks him a question. Providing an unrelated answer or refusing to answer without valid reason disrupts the communication and harmony within the Saṃgha, and therefore, incurs a pācittiya.

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2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of respect and directness in communication within the Saṃgha. By observing this rule, bhikkhus promote transparency, harmony, and mutual respect. This rule reinforces the values of honesty, attentiveness, and responsibility, fostering an environment where questions and concerns can be addressed constructively.

3. Objectives

1. Understanding

Bhikkhus will understand the ethical and spiritual reasons for addressing questions directly and the importance of avoiding evasive responses in Saṃgha discussions.

2. Application

Bhikkhus will practice applying this rule by responding directly to questions asked within the Saṃgha and participating in discussions with attentiveness and respect.

3. Reflection

Bhikkhus will reflect on the importance of transparency, trust, and open communication for fostering unity and mutual respect in the Saṃgha.

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Summary of Pācittiya 12 (Responding to the Saṃgha's Questions)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not change the subject or remain silent when the <i>saṃgha</i> asks him a question.
Implication	Giving an irrelevant answer or refusing to answer (remaining silent) when asked by the <i>saṃgha</i> constitutes a <i>pācittiya</i> offense.
Corrective Action	If a <i>bhikkhu</i> responds inappropriately or remains silent, the <i>saṃgha</i> may address him with a specific formula to prompt a correct response.
Further Condition	If, after being prompted, the <i>bhikkhu</i> still fails to provide an appropriate answer to the original question, he incurs <i>pācittiya</i> 12.
Purpose	This rule upholds respect for the <i>saṃgha</i> 's authority and maintains order in discussions, ensuring that questions are addressed directly and sincerely.

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focusing on openness, transparency, and mindfulness in communication.
- **Reflection Sharing:** Invite *bhikkhus* to share any experiences where clear and direct communication helped resolve a misunderstanding or fostered trust.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on respectful communication and non-harm, linking it to the importance of directness and attentiveness in responding to the Saṃgha.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits evading questions or changing the subject when the Saṃgha asks a bhikkhu a question. Discuss why this rule supports respect and attentiveness in Saṃgha discussions and fosters a spirit of harmony and trust.

2. Guidelines for Respectful Communication

Explain how direct and honest communication aligns with the Dhamma and the value of mutual respect in the Saṃgha. Discuss situations where a bhikkhu might feel reluctant to answer directly and ways to handle such situations respectfully.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does giving a relevant answer or acknowledging a question support the values of the Saṃgha? What are the consequences of avoiding or changing the subject?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of attentiveness in communication and the value of responding mindfully and directly in discussions with the Saṃgha.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

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: Pair bhikkhus to practice responding directly to questions posed by the Saṃgha. This exercise helps them develop respectful and direct responses, even in situations where they may feel uncomfortable or uncertain.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the challenges and insights they encountered while adhering to this rule. Encourage discussions on the value of transparency and respect in maintaining harmonious communication.

6. Game-Based Learning Activity: "Direct Response Challenge" (10 minutes)

Direct Response Challenge

Bhikkhus take turns asking each other questions related to Saṃgha life, and each bhikkhu practices responding directly and respectfully. This activity reinforces attentiveness and the importance of clear communication.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a chart to illustrate effective communication techniques that foster respect and clarity.
- **Auditory:** Share a story from the Dhamma that emphasizes the value of direct and honest communication in maintaining harmony.
- **Kinesthetic:** Practice role-playing scenarios to develop attentiveness and respectful communication skills.
- **Tactile:** Provide small reminder cards with guidelines for effective communication within the Saṃgha.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their communication skills and respect for the Saṃgha.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with attentive and direct communication.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing direct communication influences their peace of mind and trust within the Saṃgha.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

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10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about transparent and respectful communication.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of attentiveness and honesty in their responses.
- **Communication Reminder Cards:** Provide small cards with guidelines for practicing direct and respectful communication.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of direct and respectful communication within the Saṃgha.
- **Experiential Learning:** Use role-playing to practice responding to questions directly and honestly within the Saṃgha.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of transparency and attentiveness.
- **Storytelling:** Share narratives that illustrate the importance of honest and respectful communication.
- **Case Study Method:** Present scenarios to analyze appropriate ways of handling Saṃgha questions.
- **Game-Based Learning:** Use Direct Response Challenge to reinforce attentiveness and clear communication.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent reflection.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing respectful communication.

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12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where attentive and respectful responses are practiced.
2. **Reflection:** Reflect on challenges and insights in practicing transparency in communication.
3. **Conceptualization:** Connect the practice of attentive communication to broader values of respect and unity in the Dhamma.
4. **Application:** Develop strategies for responding thoughtfully and directly within Saṃgha discussions.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing direct and respectful communication.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to open and honest communication.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with maintaining direct and respectful communication within the Saṃgha.
- **Transparent Communication Challenges:** Set challenges for bhikkhus to practice attentiveness and clarity in discussions.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of honesty and respect in Saṃgha communication.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of direct and respectful communication.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing transparency and respect according to this rule.

Pācittiya Rule 13 – The Rule Against Blaming or Slandering Another Bhikkhu

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #13)

1. Pali Script and English Translation

Pali Script

"ujjhāpanake, khiyyanake, pācittiyaṃ."

English Translation

"Not to blame or slander a bhikkhu. If a bhikkhu utters blames or slanders against another bhikkhu, he commits a pācittiya."

This rule specifies that a bhikkhu must not blame, criticize, or spread slander about another bhikkhu. Speaking ill of a fellow bhikkhu, whether directly to him or by speaking negatively about him to others, constitutes a violation. However, a bhikkhu does not incur a fault if he is appropriately addressing serious misconduct by another bhikkhu in a respectful and necessary manner.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of harmonious communication and respect within the Saṃgha. By observing this rule, bhikkhus maintain unity and prevent harmful speech that could damage relationships and trust. This rule fosters a supportive environment where bhikkhus are encouraged to approach differences constructively and avoid actions that could lead to discord or resentment.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

3. Objectives

1. Understanding

Bhikkhus will understand the ethical and spiritual reasons for avoiding blame or slander, recognizing the impact of these actions on the Saṃgha’s unity and harmony.

2. Application

Bhikkhus will practice applying this rule by observing mindful and respectful communication, particularly in situations of conflict or disagreement.

3. Reflection

Bhikkhus will reflect on the importance of maintaining harmony, trust, and respect in the Saṃgha, and how this rule supports these values.

Summary of Pācittiya 13 (Blaming or Slandering a Bhikkhu)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not blame or slander another <i>bhikkhu</i> .
Implication	Directly criticizing or spreading slander about another <i>bhikkhu</i> to others incurs a <i>pācittiya</i> offense.
Conditions	This rule applies especially if the <i>bhikkhu</i> being slandered has been assigned a specific role, duty, or task by the <i>saṃgha</i> .
Exceptions	A <i>bhikkhu</i> who criticizes a corrupt <i>bhikkhu</i> does not commit a fault, as such criticism is considered justified.
Purpose	This rule promotes harmony within the <i>saṃgha</i> by discouraging unnecessary criticism and slander among <i>bhikkhus</i> , preserving mutual respect.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on compassion, kindness, and the intention to promote harmony.
- **Reflection Sharing:** Invite bhikkhus to share experiences where respectful communication helped prevent or resolve conflicts within the community.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on transparency and respectful communication, linking it to the importance of avoiding blame or slander to maintain harmony in the Saṃgha.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits criticizing, blaming, or spreading slander about another bhikkhu, either directly or indirectly. Discuss why this rule promotes a spirit of respect and support within the Saṃgha, which is essential for harmonious communal life.

2. Guidelines for Constructive Communication

Explain that while constructive feedback may sometimes be necessary, it must be given respectfully and without malice. Distinguish between harmful speech and necessary communication addressing serious misconduct, which should always be approached with caution and respect.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does avoiding blame and slander promote unity and trust? What are the effects of criticizing or slandering others on relationships within the Saṃgha?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the value of respect in maintaining a supportive community. Encourage them to consider how practicing kindness in speech strengthens the bonds within the Saṃgha.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

: Pair bhikkhus to practice responding mindfully to challenging situations where they might feel tempted to criticize or blame. This exercise helps them develop respectful responses that avoid blame or slander.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the challenges and insights they encountered while adhering to this rule. Encourage discussions on the value of kindness, respect, and how observing this rule strengthens trust in the Saṃgha.

6. Game-Based Learning Activity: "Speak Kindly Challenge" (10 minutes)

Speak Kindly Challenge

In this activity, bhikkhus take turns discussing hypothetical scenarios where they are faced with difficult situations involving other bhikkhus. They practice expressing any concerns in ways that are respectful and constructive, reinforcing positive communication habits.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a diagram to illustrate effective communication strategies that foster respect and support within the Saṃgha.
- **Auditory:** Share a story from the Dhamma emphasizing the value of kind and respectful speech and the harms of slander.
- **Kinesthetic:** Practice role-playing to develop constructive and respectful responses to challenging interactions.
- **Tactile:** Provide small reminder cards with guidelines for respectful communication and constructive conflict resolution.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their communication skills and sense of respect for the Saṃgha.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with constructive and respectful communication.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing kind and respectful speech influences their peace of mind and trust within the Saṃgha.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

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10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about maintaining kindness and respect in communication.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of respectful and supportive speech.
- **Respectful Communication Reminder Cards:** Provide small cards with guidelines for observing respectful and constructive communication.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of avoiding slander and promoting respect within the Saṃgha.
- **Experiential Learning:** Use role-playing to practice constructive communication and respectful responses.
- **Socratic Method:** Guide bhikkhus through self-reflection on the importance of supportive speech in the community.
- **Storytelling:** Share narratives that illustrate the harms of slander and the value of kindness in speech.
- **Case Study Method:** Present scenarios to analyze appropriate and respectful responses in challenging interactions.
- **Game-Based Learning:** Use Speak Kindly Challenge to reinforce respectful and constructive communication.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent reflection.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing supportive communication.

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12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where constructive and supportive responses are practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining kindness and respect in speech.
3. **Conceptualization:** Connect the practice of respectful communication with the Dhamma's values of compassion and unity.
4. **Application:** Develop strategies for managing difficult interactions while upholding the principles of kindness and respect.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing kind and respectful communication.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to unity and trust within the Saṃgha.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with maintaining kindness and respect in speech within the Saṃgha.
- **Respectful Communication Challenges:** Set challenges for bhikkhus to practice supportive and constructive communication.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of kind speech and respect within the Saṃgha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of respectful and kind communication.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing respect and kindness according to this rule.

Pācittiya Rule 14 – The Rule Against Leaving Saṃgha-Owned Furniture or Bedding Outside Unattended

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #14)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu saṃghikaṃ mañcaṃ vā pīṭhaṃ vā bhisim vā kocchaṃ vā ajjhokāse santha ritvā vā santha rāpetvā vā taṃ pakkamanto neva uddhareyya, na uddharāpeyya, anāpucchāṃ vā gaccheyya, pācittiyaṃ."

English Translation

"Not to leave a mattress or a chair outside without arranging it back suitably. If a bhikkhu installs or causes someone else to install outside a material that belongs to the saṃgha, worthy to be used for sleeping or sitting—such as a bed, a chair, a mattress or a mat—and upon leaving this spot, he does not arrange this material back into its original place, nor makes or tells someone who is fit to arrange it back, he commits a pācittiya."

This rule prohibits a bhikkhu from leaving Saṃgha-owned furniture or bedding outside unattended. The bhikkhu must ensure that any item placed outside is properly put away before leaving the area, either by doing it himself or by asking someone else to handle it.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

2. Purpose of the Lesson

The purpose of this lesson is to help bhikkhus understand the importance of responsibility, respect for communal property, and order within the monastic community. By observing this rule, bhikkhus demonstrate respect for the Saṃgha's resources and mindfulness of communal harmony. This rule also fosters a sense of accountability, as bhikkhus take responsibility for their use of shared items.

3. Objectives

1. Understanding

Bhikkhus will understand the ethical and practical reasons for ensuring that Saṃgha-owned items are properly returned to their place, recognizing the importance of respect and responsibility in communal living.

2. Application

Bhikkhus will practice applying this rule by returning or arranging for others to return any Saṃgha-owned items they use outside, ensuring they are properly stored after use.

3. Reflection

Bhikkhus will reflect on how this rule supports mindfulness, responsibility, and respect for communal resources, promoting order and care in the Saṃgha.

Monastic Dhamma Vinaya Curriculum for Monks, *bhūtagāma*, the 92 *pācittiya*s

Summary of Pācittiya 14 (Leaving Seating or Sleeping Materials Outside)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not leave communal items like a bed, chair, mattress, or mat outside without properly arranging them back in their original place.
Implication	If a <i>bhikkhu</i> uses or sets up such items outside and leaves without returning them to their place or arranging for someone else to do so, he commits a <i>pācittiya</i> .
Applicable Items	This rule applies to any materials belonging to the <i>saṃgha</i> that are used for sleeping or sitting, such as beds, chairs, mattresses, and mats.
Requirement	The <i>bhikkhu</i> must either personally return the item or ask someone suitable to return it to its original place.
Purpose	This rule promotes respect and responsibility for communal property, ensuring items are well-maintained and not left exposed to damage.

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on responsibility and respect for communal property.
- **Reflection Sharing:** Invite *bhikkhus* to share experiences where they practiced mindfulness and care in using shared resources, especially in public or communal settings.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on respectful and responsible behavior, linking it to the importance of care and order in the *Samgha* through proper handling of shared items.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits leaving Saṃgha-owned seating or bedding items outside without arranging them back in their original place. Discuss how observing this rule reflects respect for communal property and attentiveness to order within the Saṃgha.

2. Guidelines for Proper Handling of Communal Property

Explain that this rule reinforces the importance of care and responsibility. Discuss examples of how to arrange items back properly and ways to ask others for assistance respectfully if the bhikkhu cannot return items himself.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does proper care of shared resources support the values of the Saṃgha? What are the effects of leaving shared items unattended or misplaced?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the value of respect and responsibility in handling Saṃgha property. Encourage them to consider how practicing this rule fosters harmony and mindfulness.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

: Pair bhikkhus to practice scenarios where they use Saṃgha-owned furniture outside and must either put it back themselves or ask someone else to handle it. This exercise helps them develop respectful and mindful habits in handling shared resources.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the challenges and insights they encountered while adhering to this rule. Encourage discussion on the value of responsibility and respect for the Saṃgha's communal property.

6. Game-Based Learning Activity: "Return it Right" (10 minutes)

Return it Right

In this activity, bhikkhus take turns discussing or role-playing situations where they use shared items outside. They practice arranging or planning for the proper return of these items, reinforcing mindfulness and respect for Saṃgha property.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a chart to illustrate the steps for properly handling Saṃgha-owned items and returning them after use.
- **Auditory:** Share a story from the Dhamma that emphasizes the importance of mindfulness and responsibility with communal resources.
- **Kinesthetic:** Practice role-playing to reinforce the habit of returning shared items responsibly.
- **Tactile:** Provide small reminder cards with key points about respecting and responsibly handling communal property.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of responsibility and mindfulness.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with handling shared resources responsibly.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing respect for communal property influences their peace of mind and sense of responsibility.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

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10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about maintaining mindfulness and responsibility in communal spaces.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of returning items to their place.
- **Communal Responsibility Reminder Cards:** Provide small cards with guidelines for handling communal property respectfully.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of responsibility and respect within the Saṃgha.
- **Experiential Learning:** Use role-playing to practice respectful and responsible handling of communal items.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of responsibility and mindfulness.
- **Storytelling:** Share narratives that highlight the importance of responsible use of shared resources.
- **Case Study Method:** Present scenarios to analyze respectful and mindful ways of handling Saṃgha property.
- **Game-Based Learning:** Use Return it Right to encourage responsible and mindful behavior with communal property.
- **Scaffolding:** Provide structured support to help bhikkhus understand the rule, gradually encouraging independent application.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for responsibly managing shared items.

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12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where responsible handling of communal property is practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining respect and responsibility for shared resources.
3. **Conceptualization:** Connect the practice of handling communal property with the Dhamma's values of mindfulness and care.
4. **Application:** Develop strategies for managing shared items mindfully and responsibly within the Saṃgha.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing responsibility and mindfulness.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to responsibility within the Saṃgha.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with handling communal property respectfully and responsibly.
- **Mindful Responsibility Challenges:** Set challenges for bhikkhus to practice returning items properly after using them.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of responsibility and respect within the Saṃgha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of responsibility and respect for communal property.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing respect and responsibility according to this rule.

Pācittiya Rule 15 – The Rule Against Leaving a Moved Couch Unattended in the Monastery

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #15)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu saṃghike vihāre seyyaṃ santha ritvā vā santha rāpetvā vā taṃ pakkamanto neva uddhareyya, na uddharāpeyya, anāpucchāṃ vā gaccheyya, pācittiyaṃ."

English Translation

"Not to leave a couch that has been moved in the monastery. If, in a monastery, a bhikkhu himself moves or causes someone else to move a couch (bed, mattress, etc.) and upon leaving, he does not arrange it back suitably, nor causes someone else to arrange it back, or tells anyone who is fit to arrange it back, he commits a pācittiya."

This rule requires that a bhikkhu must not leave a moved couch, bed, or mattress unattended in a monastery without arranging it back to its original place or asking someone to do so. This rule is observed to maintain order and cleanliness in shared spaces, preserving respect for the Saṃgha's property and communal harmony.

2. Purpose of the Lesson

The purpose of this lesson is to emphasize the importance of order, cleanliness, and responsibility in communal living. By observing this rule, bhikkhus demonstrate mindfulness in their interactions with shared property, showing respect for the monastery environment and the Saṃgha. This rule reinforces a sense of accountability and encourages bhikkhus to maintain a well-organized space for everyone's benefit.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

3. Objectives

1. Understanding

Bhikkhus will understand the ethical and practical reasons for arranging communal furniture properly after use, recognizing the importance of respect and responsibility in shared spaces.

2. Application

Bhikkhus will practice applying this rule by arranging any moved furniture back to its place in the monastery or by respectfully requesting assistance.

3. Reflection

Bhikkhus will reflect on how this rule supports communal harmony, order, and mindfulness in maintaining the monastery environment.

Summary of Pācittiya 15 (Leaving a Couch in the Monastery)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not leave a couch (or similar item such as a bed or mattress) in a monastery without returning it to its original place after use.
Implication	If a <i>bhikkhu</i> moves a couch and leaves it out of place without arranging it back, causing someone else to arrange it back, or informing someone fit to do so, he commits a <i>pācittiya</i> offense.
Exception	Leaving a couch in a place protected from termites and rain does not constitute a fault, as it ensures the item is safeguarded.
Purpose	This rule encourages care and responsibility for communal property, ensuring that items are not left exposed to damage or disorganization within the monastery.

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4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focusing on responsibility and respect for shared spaces.
- **Reflection Sharing:** Invite bhikkhus to share any personal experiences where they practiced mindfulness and care in communal areas, particularly when using or moving shared items.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on respect for communal property, linking it to the importance of order and responsibility in maintaining harmony within the monastery.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits leaving a moved couch or bed in a monastery without arranging it back to its original place or having someone else do so. Discuss how observing this rule reflects respect for the shared environment and a commitment to communal harmony.

2. Guidelines for Proper Handling of Shared Furniture

Explain the importance of maintaining order in communal spaces. Discuss appropriate ways to arrange furniture back after use or to ask for assistance if the bhikkhu is unable to return it to its original place.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does proper care of shared resources support the values of the Saṃgha? What are the potential effects of leaving communal furniture misplaced or unattended?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of responsibility in handling communal property. Encourage them to consider how practicing this rule fosters mindfulness and respect for the monastery environment.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

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: Pair bhikkhus to practice scenarios where they use or move a couch or bed in the monastery and must either put it back themselves or ask someone else to handle it. This exercise helps them develop habits of mindful and respectful handling of shared furniture.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the challenges and insights they encountered while adhering to this rule. Encourage discussions on the value of responsibility and respect for communal property and the impact on the Saṃgha.

6. Game-Based Learning Activity: "Furniture Responsibility Challenge" (10 minutes)

Furniture Responsibility Challenge

In this activity, bhikkhus take turns discussing or role-playing situations where they use or move furniture within the monastery. They practice arranging or planning for the proper return of these items, reinforcing mindfulness and respect for communal space.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a diagram to illustrate the proper steps for handling Saṃgha-owned furniture and returning it after use.
- **Auditory:** Share a story from the Dhamma that emphasizes the importance of mindfulness and responsibility in shared spaces.
- **Kinesthetic:** Practice role-playing to reinforce the habit of returning shared items responsibly.
- **Tactile:** Provide small reminder cards with key points about handling communal property with respect and mindfulness.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of responsibility and mindfulness in the monastery.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with handling shared resources responsibly.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing respect for communal property influences their peace of mind and sense of responsibility.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

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10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about responsibility and respect in shared spaces.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of returning items to their place.
- **Communal Responsibility Reminder Cards:** Provide small cards with guidelines for handling communal property responsibly.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of respect and responsibility within the Saṃgha.
- **Experiential Learning:** Use role-playing to practice mindful handling of communal furniture and other items.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of responsibility and respect in shared spaces.
- **Storytelling:** Share narratives that highlight the importance of responsibility in the use of communal property.
- **Case Study Method:** Present scenarios to analyze respectful and mindful ways of handling Saṃgha property.
- **Game-Based Learning:** Use Furniture Responsibility Challenge to reinforce responsible behavior with communal property.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent application.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for managing shared items responsibly.

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12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where responsible handling of communal furniture is practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining respect and responsibility for shared resources.
3. **Conceptualization:** Connect the practice of handling communal furniture with the Dhamma's values of mindfulness and care.
4. **Application:** Develop strategies for managing shared items mindfully and responsibly within the Saṃgha.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing responsibility and mindfulness.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to responsibility within the Saṃgha.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with handling communal property respectfully and responsibly.
- **Mindful Responsibility Challenges:** Set challenges for bhikkhus to practice returning items properly after using them.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of responsibility and respect within the Saṃgha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of responsibility and respect for communal property.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing respect and responsibility according to this rule.

Pācittiya Rule 16 – The Rule Against Setting a Bhikkhu Apart to Make Him Leave

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #16)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu saṃghike vihāre jānaṃ pubbupagataṃ bhikkhuṃ anupakhajja seyyaṃ kappeyya 'yassa sambādho bhavissati, so pakkamissatī' ti etadeva paccayaṃ karitvā anaññaṃ pācittiyaṃ."

English Translation

"Not to set a bhikkhu apart in order to make him leave. If, in a monastery belonging to the saṃgha, a bhikkhu sits or lies down on a place situated against another bhikkhu's spot in such a way that, by feeling uneasy owing to the lack of space, the latter leaves the place, he commits a pācittiya."

This rule prohibits a bhikkhu from intentionally making another bhikkhu feel uncomfortable (e.g., by sitting too close, creating noise, or other disturbances) with the aim of forcing him to vacate his place. A bhikkhu must respect the personal space and lodging of fellow bhikkhus unless there is a legitimate reason for requesting a change, and even then, certain exceptions apply.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of respect, kindness, and harmonious co-living within the Saṃgha. By observing this rule, bhikkhus cultivate empathy and consideration for others, fostering a supportive environment in the monastery. This rule also helps to prevent conflict, maintain personal boundaries, and strengthen unity within the Saṃgha.

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3. Objectives

1. Understanding

Bhikkhus will understand the ethical reasons for not intentionally disturbing another bhikkhu’s space to make him leave, recognizing the importance of respect and empathy.

2. Application

Bhikkhus will practice applying this rule by ensuring their actions and placement do not inconvenience other bhikkhus or make them feel unwelcome in shared spaces.

3. Reflection

Bhikkhus will reflect on how this rule supports harmony, kindness, and mutual respect within the Saṃgha, enhancing a sense of communal care.

Summary of Pācittiya 16 (Setting a Bhikkhu Apart to Make Him Leave)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not intentionally sit or lie in a way that forces another <i>bhikkhu</i> to leave his spot due to discomfort, such as lack of space, noise, or other disturbances.
Implication	Deliberately creating discomfort for another <i>bhikkhu</i> to make him vacate a space results in a <i>pācittiya</i> offense.
Exceptions for Requests	Legitimate reasons allow a <i>bhikkhu</i> to request others to move, but there are exceptions: he may not ask \n - a <i>bhikkhu</i> of greater seniority\n - a sick <i>bhikkhu</i> \n - a <i>bhikkhu</i> devoted to the <i>saṃgha</i> (e.g., teaching <i>dhamma</i> or serving the community).
Purpose	This rule fosters respect and consideration among <i>bhikkhus</i> , ensuring that personal conflicts do not disrupt harmony within the <i>saṃgha</i> by pressuring others to leave shared spaces.

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4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on empathy, kindness, and respect for others' personal space.
- **Reflection Sharing:** Invite bhikkhus to share experiences where mutual respect and kindness helped them feel at ease and supported in communal spaces.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on responsibility and harmony in the monastery, linking it to the importance of respecting each other's space and comfort within the Saṃgha.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits a bhikkhu from disturbing another bhikkhu's lodging to make him leave, whether through crowding, noise, or other forms of disruption. Highlight the importance of personal boundaries and how this rule fosters a respectful and considerate environment.

2. Guidelines for Respectful Conduct in Shared Spaces

Discuss examples of legitimate reasons for requesting someone to move (e.g., for communal needs or during repairs) and exceptions, such as senior bhikkhus, sick bhikkhus, or those serving the Saṃgha, who should never be asked to leave their place.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does respecting each other's personal space promote harmony and trust within the Saṃgha? What are the potential effects of intentionally disturbing another's space?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of respect in communal living and the value of empathy in preserving harmony. Encourage them to consider how following this rule helps strengthen the bonds within the Saṃgha.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

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: Pair bhikkhus to practice respectful behaviors in shared spaces, ensuring they don't crowd or disturb others. This exercise reinforces the habit of being mindful of others' comfort in communal settings.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the challenges and insights they encountered while adhering to this rule. Encourage discussions on the value of empathy and the impact of small acts of respect on community well-being.

6. Game-Based Learning Activity: "Respect Boundaries Challenge" (10 minutes)

Respect Boundaries Challenge

In this activity, bhikkhus take turns discussing or role-playing scenarios where they navigate shared spaces in a considerate way, reinforcing the importance of empathy and mutual respect in communal living.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a diagram to show respectful spatial arrangements in shared areas, illustrating what mindful placement and personal space look like.
- **Auditory:** Share a story from the Dhamma that emphasizes the value of kindness and respect in shared living.
- **Kinesthetic:** Practice role-playing to reinforce respectful behavior and awareness of others' space in communal settings.
- **Tactile:** Provide small reminder cards with guidelines for practicing respect for personal space and mindful conduct.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of empathy and respect for others within the monastery.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with respect and empathy in shared spaces.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing respect for communal space influences their peace of mind and sense of harmony within the Saṃgha.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

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10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about kindness and empathy in shared spaces.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of respecting others' space.
- **Respect Reminder Cards:** Provide small cards with guidelines for observing respectful conduct in communal spaces.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of respect and kindness in the Saṃgha.
- **Experiential Learning:** Use role-playing to practice empathetic and respectful behavior in shared spaces.
- **Socratic Method:** Guide bhikkhus through self-reflection on the value of empathy and kindness within the Saṃgha.
- **Storytelling:** Share narratives that highlight the significance of harmony and respect in communal life.
- **Case Study Method:** Present scenarios to analyze respectful and considerate behavior in shared spaces.
- **Game-Based Learning:** Use Respect Boundaries Challenge to reinforce mindful behavior in communal living.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent reflection and practice.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing respect and empathy in shared spaces.

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12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where respectful behavior in shared spaces is practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining kindness and empathy for others' personal space.
3. **Conceptualization:** Connect the practice of respect for personal space with the broader values of compassion and harmony in the Dhamma.
4. **Application:** Develop strategies for managing shared spaces with empathy and respect within the Saṃgha.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing empathy and respect.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to harmony within the Saṃgha.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with respecting personal space and boundaries within the Saṃgha.
- **Empathy Challenges:** Set challenges for bhikkhus to practice respectful conduct in shared spaces, being mindful of others' comfort.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of empathy and respect in communal living.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of kindness and respect for others.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing empathy and respect according to this rule.

Pācittiya Rule 17 – The Rule Against Expelling a Bhikkhu from Saṃgha Lodging

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #17)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu bhikkhum kupito anattamano saṃghikā vihārā nikkadḍeyya vā nikkadḍāpeyya vā, pācittiyam."

English Translation

"Not to expel a bhikkhu from a lodging belonging to the saṃgha. If a bhikkhu expels or causes someone else to expel a bhikkhu from a lodging place belonging to the saṃgha, he commits a pācittiya."

This rule prohibits a bhikkhu from expelling another bhikkhu from a lodging or shelter that belongs to the Saṃgha. Exceptions are allowed if the bhikkhu being expelled has acted violently, is disobedient, or disrupts the harmony of the Saṃgha. However, even in these cases, expulsion should be approached with caution and consideration for the Saṃgha's values of compassion and harmony.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of compassion, patience, and unity within the Saṃgha. By observing this rule, bhikkhus learn to handle interpersonal conflicts with understanding and forbearance rather than resorting to expulsion. This rule promotes a spirit of tolerance, ensuring that the Saṃgha remains a supportive environment for all members, even in challenging situations.

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3. Objectives

1. Understanding

Bhikkhus will understand the ethical reasons for not expelling another bhikkhu from Saṃgha lodging, recognizing the importance of compassion, tolerance, and conflict resolution.

2. Application

Bhikkhus will practice applying this rule by handling disagreements or conflicts with patience and considering alternative methods for resolving issues without expulsion.

3. Reflection

Bhikkhus will reflect on how this rule supports unity, patience, and empathy within the Saṃgha, fostering a supportive environment even amid challenges.

Summary of Pācittiya 17 (Expelling a Bhikkhu from Saṃgha Lodging)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not expel or cause another <i>bhikkhu</i> to be expelled from a lodging place that belongs to the <i>saṃgha</i> .
Implication	Expelling a <i>bhikkhu</i> from <i>saṃgha</i> lodging or arranging for his expulsion by legal or other means constitutes a <i>pācittiya</i> offense.
Exceptions	- If the <i>bhikkhu</i> being expelled is violent, disobedient, or a severe disruptor, expulsion is allowed, though he cannot be removed from the entire monastery compound.
Handling Belongings	In cases of extreme misconduct, it is permitted to remove the belongings of the offending <i>bhikkhu</i> from <i>saṃgha</i> lodging.
Purpose	This rule emphasizes respectful treatment within the monastic community, discouraging arbitrary or retaliatory expulsion of fellow <i>bhikkhus</i> from shared accommodations.

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4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on compassion, patience, and understanding in relationships.
- **Reflection Sharing:** Invite bhikkhus to share experiences where patience and understanding helped to resolve conflicts or improve relationships.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on respect and empathy in communal living, linking it to the importance of tolerance and patience in handling difficult situations without resorting to expulsion.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits a bhikkhu from expelling another bhikkhu from Saṃgha lodging, even in situations of conflict or frustration, as it can harm unity. Discuss the exceptions where expulsion may be permitted (e.g., violent or severely disruptive behavior), emphasizing the need for caution and compassion in such cases.

2. Guidelines for Resolving Conflicts Respectfully

Explain constructive ways to address conflicts without resorting to expulsion, such as seeking support from the Saṃgha or engaging in mindful communication. Discuss the value of conflict resolution skills, including listening and empathy, as means to foster harmony.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does refraining from expulsion support the values of the Saṃgha? What are the effects of compassion and patience in handling disagreements?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of tolerance and compassion in communal life, and how practicing these qualities strengthens the bonds within the Saṃgha.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

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: Pair bhikkhus to practice responding to challenging situations with other bhikkhus without expulsion. This exercise reinforces the habit of resolving conflicts with patience and compassion, and encourages finding solutions that preserve unity.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the insights and challenges they encountered while adhering to this rule. Encourage discussions on the value of understanding and empathy in resolving conflicts.

6. Game-Based Learning Activity: "Compassionate Conflict Resolution" (10 minutes)

Compassionate Conflict Resolution

In this activity, bhikkhus take turns discussing or role-playing scenarios where they are faced with conflicts involving other bhikkhus. They practice handling each situation with tolerance and empathy, reinforcing the importance of patience and understanding in difficult moments.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a diagram to show steps in conflict resolution that emphasize compassion, tolerance, and patience.
- **Auditory:** Share a story from the Dhamma that emphasizes the value of tolerance and compassion in maintaining harmony.
- **Kinesthetic:** Practice role-playing to reinforce the habit of handling conflicts respectfully and patiently.
- **Tactile:** Provide small reminder cards with key points about practicing compassion and patience in handling conflicts.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of patience, compassion, and responsibility within the Saṃgha.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with practicing patience and conflict resolution.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing tolerance and compassion influences their peace of mind and unity within the Saṃgha.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

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10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about practicing tolerance, patience, and empathy.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of handling conflicts with compassion.
- **Conflict Resolution Reminder Cards:** Provide small cards with guidelines for handling conflicts in a compassionate and understanding manner.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of compassion and tolerance in the Saṃgha.
- **Experiential Learning:** Use role-playing to practice compassionate conflict resolution skills.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of empathy and patience within the Saṃgha.
- **Storytelling:** Share narratives that illustrate the importance of handling disagreements with understanding.
- **Case Study Method:** Present scenarios to analyze respectful and compassionate ways of managing conflicts.
- **Game-Based Learning:** Use Compassionate Conflict Resolution to reinforce understanding and patience.
- **Scaffolding:** Provide structured support to help bhikkhus understand the rule, encouraging independent reflection.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing tolerance and patience.

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12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where compassionate conflict resolution is practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining patience and empathy during conflicts.
3. **Conceptualization:** Connect the practice of tolerance in conflict resolution with the broader values of compassion in the Dhamma.
4. **Application:** Develop strategies for managing challenging situations with understanding and patience within the Saṃgha.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing patience and tolerance.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to harmony within the Saṃgha.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with managing conflicts with tolerance and understanding.
- **Patience and Tolerance Challenges:** Set challenges for bhikkhus to practice patience and compassion in challenging situations.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of empathy and understanding in the Saṃgha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of handling conflicts with compassion.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing empathy and understanding according to this rule.

Pācittiya Rule 18 – The Rule Against Sitting or Lying on Unstable Furniture Over a Broken Floor

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #18)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu saṃghike vihāre uparivehāsakuṭiyā āhaccapādakaṃ mañcaṃ vā pīṭhaṃ vā abhinisīdeyya vā abhinipajjeyya vā, pācittiyaṃ."

English Translation

"Not to install oneself on a bed or a chair that is placed on a floor with broken planks. If a bhikkhu sits or lies down on a chair or a bed placed on the first floor of a house belonging to the saṃgha, and its floor shows holes opened to the lower floor - the planks not being completely installed - and this chair or bed has removable legs or board, this bhikkhu commits a pācittiya."

This rule prohibits a bhikkhu from sitting or lying on a bed or chair that is placed on an upper floor with broken or unstable planks. This rule applies if certain conditions are met, such as the building belonging to the Saṃgha and the furniture having removable parts, ensuring safety and respect for communal spaces.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of safety, mindfulness, and respect for Saṃgha property. By observing this rule, bhikkhus avoid potentially dangerous situations for both themselves and those on the floor below. This rule also emphasizes the value of maintaining the integrity of communal living spaces and being mindful of potential risks to the community.

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3. Objectives

1. Understanding

Bhikkhus will understand the practical reasons for avoiding unstable furniture over broken floors, recognizing the importance of safety and respect for Saṃgha spaces.

2. Application

Bhikkhus will practice applying this rule by being mindful of the condition of floors and furniture and by choosing safe, stable places to sit or lie down in communal buildings.

3. Reflection

Bhikkhus will reflect on how this rule supports mindfulness, safety, and the maintenance of shared spaces within the Saṃgha, reinforcing a sense of communal responsibility.

Summary of Pācittiya 18 (Using a Bed or Chair on a Floor with Broken Planks)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not sit or lie on a bed or chair placed on a floor with broken or incomplete planks if the floor is part of a <i>saṃgha</i> -owned building and the planks reveal the lower floor.
Conditions for Offense	This <i>pācittiya</i> offense applies only if the following conditions are met: 1. There are people on the floor below. 2. Both floors are taller than a human being. 3. The bed or chair has removable legs or board. 4. The building is owned by the <i>saṃgha</i> .
Purpose	This rule ensures safety and respect for communal spaces, preventing <i>bhikkhus</i> from using unstable furniture in precarious settings within <i>saṃgha</i> properties.

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4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on mindfulness and responsibility for shared spaces and safety.
- **Reflection Sharing:** Invite bhikkhus to share experiences where they practiced mindfulness and caution in shared or potentially hazardous spaces.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on respecting communal spaces, linking it to the importance of safety and caution in shared areas to maintain harmony and avoid risks within the Saṃgha.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that this rule prohibits a bhikkhu from sitting or lying on a bed or chair on an upper floor with broken or incomplete planks, especially when the furniture has removable legs or a loose board. Emphasize how this rule promotes safety and respect for shared spaces.

2. Conditions for the Rule's Application

- Discuss the specific conditions under which this rule applies:

1. **There are people on the floor below** – to prevent potential harm to others.
2. **Both floors are higher than the height of a human being** – which increases the potential for injury.
3. **The furniture is unstable or has removable parts** – enhancing the risk of collapse.
4. **The building belongs to the Saṃgha** – emphasizing respect for communal property.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does adhering to it prevent harm and promote mindfulness? What are the potential consequences of not observing caution in shared spaces?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of mindfulness and safety in communal settings. Encourage them to consider how this rule supports harmony and a sense of shared responsibility.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

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: Pair bhikkhus to practice scenarios where they assess whether a space is safe for sitting or lying down, particularly focusing on observing structural safety. This exercise helps them develop habits of mindful and responsible behavior in communal spaces.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the insights and challenges they encountered while adhering to this rule. Encourage discussions on the value of mindfulness and respect for communal property and safety.

6. Game-Based Learning Activity: "Safety Check Challenge" (10 minutes)

Safety Check Challenge

In this activity, bhikkhus take turns assessing hypothetical scenarios where they must decide whether it is safe to use certain spaces or furniture. This reinforces mindfulness and awareness of their surroundings and the potential hazards in communal spaces.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a chart to illustrate the specific conditions under which this rule applies, visually breaking down the four factors.
- **Auditory:** Share a story from the Dhamma that emphasizes the importance of mindfulness and caution in shared living spaces.
- **Kinesthetic:** Practice role-playing to reinforce the habit of assessing spaces and furniture for safety before use.
- **Tactile:** Provide small reminder cards with guidelines on observing safety and respect for communal spaces.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of responsibility and mindfulness regarding safety in communal spaces.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with practicing mindfulness and responsibility for safety.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing respect for communal property and safety influences their peace of mind and sense of shared responsibility.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

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10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about responsibility and mindfulness in shared spaces.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of observing caution and respect in shared spaces.
- **Safety Reminder Cards:** Provide small cards with guidelines for observing safety in Saṃgha buildings.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of safety and respect within the Saṃgha.
- **Experiential Learning:** Use role-playing to practice mindful assessment of communal spaces and furniture.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of responsibility and mindfulness.
- **Storytelling:** Share narratives that illustrate the importance of safety in shared spaces.
- **Case Study Method:** Present scenarios to analyze respectful and mindful ways of assessing and using Saṃgha property.
- **Game-Based Learning:** Use Safety Check Challenge to reinforce cautious and respectful behavior in communal living.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent application.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing safety and responsibility.

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12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where responsible handling of communal spaces is practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining respect and mindfulness in shared areas.
3. **Conceptualization:** Connect the practice of safety in communal spaces with the Dhamma's values of mindfulness and care.
4. **Application:** Develop strategies for managing shared spaces with caution and respect within the Saṃgha.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing responsibility and mindfulness.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to safety within the Saṃgha.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with handling communal property safely and responsibly.
- **Mindful Responsibility Challenges:** Set challenges for bhikkhus to practice safe assessment of spaces before using furniture or shared items.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of safety and respect within the Saṃgha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of respect and mindfulness in communal spaces.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing respect and responsibility according to this rule.

Pācittiya Rule 19 – The Rule Against Building a Roof with More Than Three Layers

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #19)

1. Pali Script and English Translation

Pali Script

"mahallakam pana bhikkhunā vihāram kārayamānena yāva dvāraḥkosā aggaḷaṭṭhapanāya ālokaśandhiparikammāya dvatticchadanassa pariyāyam appaharite ṭhiteṇa adhiṭṭhātabbam. tatoce uttari apaharite pi ṭhito adhiṭṭhaheyya, pācittiyaṃ."

English Translation

"Not to build a roof having more than three layers. If a bhikkhu himself builds or causes someone else to build a roof containing more than three layers, he commits a pācittiya."

This rule prohibits a bhikkhu from constructing or directing the construction of a roof with more than three layers. This restriction likely reflects the modest needs of monastic life, discouraging excessive and elaborate construction and promoting simplicity and restraint in material possessions.

2. Purpose of the Lesson

The purpose of this lesson is to help bhikkhus understand the principles of simplicity and moderation in their use of resources. By observing this rule, bhikkhus practice restraint and humility, adhering to the ideal of non-attachment to physical comforts. This rule encourages bhikkhus to be mindful of the resources they use in construction and to prioritize simplicity in their dwellings.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

3. Objectives

1. Understanding

Bhikkhus will understand the ethical and practical reasons for limiting roof construction to three layers, recognizing the importance of simplicity and moderation.

2. Application

Bhikkhus will practice applying this rule by ensuring that any construction undertaken in Saṃgha buildings is simple and avoids unnecessary layers or complexity.

3. Reflection

Bhikkhus will reflect on how this rule supports simplicity, humility, and restraint, fostering a sense of detachment from material comforts within the Saṃgha.

Summary of Pācittiya 19 (Building a Roof with More Than Three Layers)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not build or cause someone else to build a roof with more than three layers.
Implication	Constructing or commissioning a roof exceeding three layers results in a <i>pācittiya</i> offense.
Cultural Context	This rule specifically pertains to traditional Indian roofing methods that involve layering. Construction methods in other countries are exempt from this rule.
Purpose	This rule aims to prevent excessive or luxurious constructions within the monastic community, promoting simplicity in monastic dwellings.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on simplicity, non-attachment, and appreciation for basic needs.
- **Reflection Sharing:** Invite bhikkhus to share personal insights on how practicing simplicity and restraint in physical spaces supports their monastic practice.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on respect and modesty in communal property, linking it to the importance of simplicity and restraint in maintaining Saṃgha spaces and resources.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits constructing or directing the construction of a roof with more than three layers. Discuss how adhering to this rule supports simplicity and prevents attachment to elaborate or luxurious dwellings.

2. Guidelines for Construction in Monastic Life

Emphasize the principle of simplicity in monastic construction. Discuss how simplicity in physical spaces reflects the values of humility, detachment, and mindfulness of resources within the Saṃgha.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does limiting the complexity of construction support the Saṃgha's values? What are the practical and ethical implications of excessive or elaborate construction in monastic life?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of simplicity and moderation in physical spaces and how observing this rule aligns with the monastic ideal of non-attachment.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

: Pair bhikkhus to practice scenarios where they must make decisions about building or repairing Saṃgha spaces. This exercise helps them develop mindful decision-making skills in line with the values of simplicity and restraint.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the insights and challenges they encountered while adhering to this rule. Encourage discussions on the value of simplicity and the impact of restraint on community harmony and resourcefulness.

6. Game-Based Learning Activity: "Simplicity in Building Challenge" (10 minutes)

Simplicity in Building Challenge

In this activity, bhikkhus brainstorm simple and resource-efficient ways to design a shelter for the Saṃgha, keeping within the three-layer limitation. This reinforces the principle of modesty in construction.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use visual examples to demonstrate simple versus elaborate construction styles, emphasizing minimalism.
- **Auditory:** Share a story from the Dhamma that illustrates the importance of humility and simplicity in lifestyle and possessions.
- **Kinesthetic:** Practice role-playing to reinforce the habit of mindful and moderate decision-making in communal settings.
- **Tactile:** Provide small reminder cards with key points about practicing restraint in monastic construction.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of humility and restraint within the Saṃgha.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with practicing simplicity and humility in physical spaces.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing simplicity in construction influences their sense of detachment and inner peace.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about simplicity and restraint in monastic spaces.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of simplicity and non-attachment in communal spaces.
- **Construction Reminder Cards:** Provide small cards with guidelines for observing restraint in building Saṃgha property.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of simplicity and humility in the Saṃgha.
- **Experiential Learning:** Use role-playing to practice mindful planning and decision-making in monastic construction.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of restraint and non-attachment in shared spaces.
- **Storytelling:** Share narratives that illustrate the benefits of simplicity and non-attachment in physical spaces.
- **Case Study Method:** Present scenarios to analyze respectful and mindful ways of managing construction projects.
- **Game-Based Learning:** Use Simplicity in Building Challenge to reinforce the importance of resourcefulness and restraint.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent application.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing simplicity in construction.

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12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where responsible and simple construction decisions are practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining simplicity and humility in shared spaces.
3. **Conceptualization:** Connect the practice of simplicity with the broader values of detachment and non-attachment in the Dhamma.
4. **Application:** Develop strategies for managing communal resources with restraint and mindfulness within the Saṃgha.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing simplicity and humility.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to non-attachment and simplicity.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with managing communal property and construction responsibly.
- **Simplicity Challenges:** Set challenges for bhikkhus to practice building or repairing Saṃgha property using minimal resources.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of simplicity and restraint within the Saṃgha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of simplicity and non-attachment.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing simplicity and non-attachment according to this rule.

Pācittiya Rule 20 – The Rule Against Pouring Water Containing Insects on the Ground

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #20)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu jānaṃ sappāṇakaṃ udakaṃ tiṇaṃ vā mattikaṃ vā siñceyya vā siñcāpeyya vā, pācittiyaṃ."

English Translation

"Not to pour on the ground some water containing insects. If, knowing that there are insects or other worms in some water, a bhikkhu himself pours this water on the grass or on the ground, or causes someone else to pour it, he commits a pācittiya."

This rule prohibits a bhikkhu from pouring water containing living creatures (insects or worms) onto grass or ground, as this act may harm them. The rule reflects the Buddhist principle of ahiṃsā (non-harm), emphasizing compassion and respect for all forms of life, including even the smallest beings in water.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of non-harm (ahiṃsā) and compassion toward all beings, even the smallest life forms. By observing this rule, bhikkhus cultivate mindfulness and respect for the sanctity of life. This rule encourages bhikkhus to be attentive to the impact of their actions on other beings, fostering empathy and reinforcing the Buddhist commitment to non-violence.

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3. Objectives

1. Understanding

Bhikkhus will understand the ethical and spiritual reasons for not pouring water with living beings onto the ground, recognizing the importance of non-harm and compassion.

2. Application

Bhikkhus will practice applying this rule by ensuring water containing living creatures is poured into a safe place, where they will not be harmed, such as another body of water suitable for them.

3. Reflection

Bhikkhus will reflect on how this rule fosters mindfulness, compassion, and non-harm, deepening their commitment to protecting all life forms within the Saṃgha.

Summary of Pācittiya 20 (Pouring Water Containing Insects on the Ground)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not pour or cause someone else to pour water containing insects or aquatic life onto the ground or grass, as this would harm living beings in the water.
Implication	Pouring water with living beings (e.g., insects or worms) onto surfaces where they cannot survive constitutes a <i>pācittiya</i> offense.
Proper Disposal	Such water should be poured into an area with water, such as a pool or river, where the beings have a chance to survive.
Exception	If the water contains insects that do not live in water (e.g., ants), it can be poured on the ground without fault, as these beings would not survive in water.
Purpose	This rule emphasizes compassion for all living beings, aligning with the principle of non-harm in Buddhist practice.

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4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focusing on compassion, respect for life, and mindfulness of small beings.
- **Reflection Sharing:** Invite bhikkhus to share personal experiences where they practiced non-harm or compassion in situations involving small, vulnerable beings.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on non-harm, linking it to the importance of mindful actions that protect all life forms, even those in water.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits pouring water containing insects onto the ground, as this could harm them. Discuss how observing this rule cultivates mindfulness and empathy, extending care to all beings, including those that might often be overlooked.

2. Guidelines for Mindful Handling of Water

Discuss specific practices for ensuring water containing small life forms is safely disposed of in a way that does not harm them. Explain options such as pouring the water into an existing body of water (e.g., a river or pond) where the insects can survive.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does being attentive to the lives of small beings reinforce the values of the Saṃgha? What impact does practicing non-harm have on personal mindfulness and compassion?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of compassion and non-harm in daily actions, considering how this rule aligns with the commitment to respect all life forms.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

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: Pair bhikkhus to practice scenarios where they must assess whether water is safe to pour on the ground. This exercise reinforces habits of mindfulness and respect for even the smallest forms of life.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the challenges and insights they encountered while adhering to this rule. Encourage discussions on the value of mindfulness and empathy in small acts of daily life.

6. Game-Based Learning Activity: "Mindful Pouring Challenge" (10 minutes)

Mindful Pouring Challenge

In this activity, bhikkhus take turns discussing or role-playing scenarios where they must determine how to responsibly dispose of water containing small beings. This reinforces careful decision-making and respect for life.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a chart to illustrate safe ways of disposing of water that contains small creatures, showing responsible and mindful methods.
- **Auditory:** Share a story from the Dhamma that emphasizes the importance of compassion and non-harm toward all beings, no matter how small.
- **Kinesthetic:** Practice role-playing to reinforce the habit of mindful handling of water with living beings.
- **Tactile:** Provide small reminder cards with key points about non-harm and respect for life, even in simple actions.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of compassion and responsibility toward all life forms.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with practicing mindfulness and non-harm in everyday actions.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing compassion toward all beings influences their peace of mind and mindfulness.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

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10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about practicing compassion and mindfulness in small acts.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of compassion toward all life forms.
- **Non-Harm Reminder Cards:** Provide small cards with guidelines for observing non-harm in everyday actions, especially in handling water.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of non-harm and compassion toward all beings within the Saṃgha.
- **Experiential Learning:** Use role-playing to practice mindful handling of water containing small life forms.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of compassion and non-harm in the Dhamma.
- **Storytelling:** Share narratives that highlight the importance of caring for even the smallest beings.
- **Case Study Method:** Present scenarios to analyze responsible ways of managing water containing small creatures.
- **Game-Based Learning:** Use Mindful Pouring Challenge to reinforce careful and respectful behavior in daily routines.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent application.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing non-harm and mindfulness.

The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Pācittiya Rule 11: "The Rule Against Destroying Plants"

Title of Chapter: Pācittiya Rule 11 - The Rule Against Destroying Plants

From Page No.: 10 To Page No.: 18

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 11 prohibit for a bhikkhu?
 2. Explain the purpose of the rule against destroying plants in your own words.
 3. What types of plants are included under this rule?
 4. Discuss the concept of ahimsā (non-harm) as it applies to this rule.
 5. What are the three methods for authorizing fruits and vegetables for consumption?
-

Comprehensive Assessment for Pācittiya Rule 11

1. True or False Questions (10 Questions):

1. Bhikkhus are allowed to destroy plants that have completed their growth.
2. This rule promotes the Buddhist principle of ahimsā (non-harm).
3. A bhikkhu who accidentally destroys small plants commits a pācittiya.
4. Fruits and vegetables must be authorized for consumption according to the Vinaya.
5. Respecting plant life is an essential practice of environmental mindfulness in Buddhism.
6. The rule against destroying plants only applies to trees.
7. Authorization methods include cutting, cooking, or marking fruits.
8. Bhikkhus can instruct laypersons to destroy plants on their behalf.
9. Observing this rule fosters compassion toward all beings.
10. Small plants or germs like seeds are considered full plants under this rule.

2. Matching Questions (10 Questions):

Column A	Column B
Ahiṃsā	Non-harm
Kappiya	Authorized person (layperson)
Fruits authorization	Kappiyaṃ karohi ("Please make this fruit authorized")
Destroying plants	Violation of Pācittiya Rule 11
Respecting nature	Buddhist principle of mindfulness
Non-harm	Compassion towards all life forms
Layperson role	Making fruits consumable
Bhikkhu duty	Protecting plant life
Proper authorization	Fire, nail marking, or cutting
Vinaya rules	Ethical and spiritual guidelines

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 11 prohibits the _____ of plants by bhikkhus.
 2. Observing this rule aligns with the Buddhist principle of _____.
 3. Fruits must be authorized for consumption by a _____ or sāmaṇera.
 4. One method of authorizing fruits is _____ with a knife.
 5. The principle of _____ emphasizes the respect for all life forms.
 6. Bhikkhus are encouraged to develop _____ toward nature by following this rule.
 7. A bhikkhu does not commit an offense if plants are destroyed _____.
 8. The rule promotes _____ and environmental mindfulness.
 9. Authorization can be done by marking fruits using _____.
 10. This rule is part of the _____ Section of the Vinaya.
-

4. Short Answer Questions (10 Questions):

1. Why is it important for bhikkhus to avoid destroying plants?
2. How does this rule reflect the value of ahiṃsā?

3. Describe the process of authorizing fruits for consumption.
4. Discuss the ethical and spiritual implications of respecting plant life.
5. What does this rule teach about environmental mindfulness?
6. Explain the term "kappiyaṃ karohi" and its significance in this context.
7. What are some consequences of ignoring this rule?
8. How can bhikkhus practice compassion toward plants?
9. Why are small plants or seeds excluded from this rule?
10. Reflect on a personal or observed experience where this rule could apply.

5. Team Paper Presentation Titles (5 Titles):

1. "The Ethical Dimensions of Pācittiya Rule 11: Ahimsā in Practice"
2. "Environmental Mindfulness in Buddhism: Lessons from Pācittiya Rule 11"
3. "Practical Applications of Non-Harm: Protecting Plant Life as a Bhikkhu"
4. "Compassion Toward Nature: A Vinaya Perspective"
5. "Buddhist Principles of Sustainability: A Study of Pācittiya Rule 11"

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on how observing Pācittiya Rule 11 can enhance your mindfulness and spiritual practice.

Quiz Questions (Multiple Choice):

1. What principle does this rule primarily promote?
 - a) Generosity
 - b) Non-harm
 - c) Gratitude
 - d) Responsibility
2. Which of the following is NOT a method for authorizing fruits?
 - a) Cooking
 - b) Painting

- c) Cutting
- d) Marking

Follow-Up Suggestions:

- Weekly group discussions on ahimsā and its application in daily life.
-

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** Guiding a sāmaṇera on how to request a kappiya to authorize fruits.
 2. **Simulation:** Bhikkhus discussing the spiritual value of respecting plants.
 3. **Explaining to Newcomer:** Detailing the rule's purpose and how it aligns with ahimsā.
 4. **Handling Related Situations:** How to manage accidental plant destruction.
 5. **Practical Application:** Practicing the three methods of fruit authorization in pairs.
-

8. Reflective Prompts (5):

1. What emotions arise when reflecting on the interdependence of all living beings?
 2. How does this rule deepen your understanding of the Dhamma?
 3. Reflect on the environmental challenges in modern times and their alignment with this rule.
 4. How can mindfulness be integrated into respecting nature daily?
 5. Write about a moment when you observed non-harm toward nature.
-

9. Essay Prompts (5):

1. "The Role of Non-Harm in Monastic Discipline: Insights from Pācittiya Rule 11"
 2. "Ahimsā and Environmental Responsibility in Buddhist Practice"
 3. "Ethics of Food Preparation: Authorizing Fruits in the Vinaya"
 4. "Respect for Plant Life as a Form of Compassion"
 5. "Mindfulness in Nature: A Reflection on Pācittiya Rule 11"
-

10. Interactive Group Project Ideas (10):

1. Create a visual flowchart of the fruit authorization process.
2. Develop a role-play activity demonstrating adherence to Pācittiya Rule 11.
3. Organize a group reflection on the interconnectedness of life.
4. Conduct a field activity identifying plants to understand their importance.
5. Prepare a presentation on Buddhist sustainability practices.
6. Collaborate on a video discussing ahiṃsā and its applications.
7. Host a mindfulness session focusing on respect for nature.
8. Write a script for a skit illustrating improper vs. proper fruit handling.
9. Create reminder cards summarizing the principles of this rule.
10. Develop a quiz game for learning the rule's key points.

Reference Books for Further Study:

1. "The Book of Discipline" by I.B. Horner - ISBN 978-0860130728
2. "Buddhist Ethics" by Damien Keown - ISBN 978-0192804570
3. "The Dhammapada: Teachings of the Buddha" by Eknath Easwaran - ISBN 978-1586380205
4. "Introduction to Buddhist Ethics" by Peter Harvey - ISBN 978-0521556408
5. "The Life of the Buddha" by Bhikkhu Ñāṇamoli - ISBN 978-9552401169
6. "Vinaya Texts" by T.W. Rhys Davids - ISBN 978-1230228606
7. "The Path of Purification" (Visuddhimagga) by Bhaddantācariya Buddhaghosa - ISBN 978-0861716495
8. "In the Buddha's Words" by Bhikkhu Bodhi - ISBN 978-0861714910
9. "Buddhist Monastic Discipline" by K.L. Dhammajoti - ISBN 978-9575984604
10. "Mindfulness in Plain English" by Bhante Gunaratana - ISBN 978-0861719068

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**Pācittiya Rule 12: "The Rule Against Avoiding or Changing the Subject
in Saṃgha Discussions"**

From Page No.: 19 To Page No.: 26

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 12 prohibit a bhikkhu from doing during Saṃgha discussions?
 2. Explain why this rule is important for maintaining harmony within the Saṃgha.
 3. What are the consequences of evading or changing the subject when questioned by the Saṃgha?
 4. How does this rule relate to the values of transparency and respect?
 5. Provide an example of how a bhikkhu can respectfully respond to a question.
-

Comprehensive Assessment for Pācittiya Rule 12

1. True or False Questions (10 Questions):

1. A bhikkhu commits a pācittiya if he changes the subject during Saṃgha discussions.
2. Silence during Saṃgha questioning is acceptable if the bhikkhu feels reluctant to answer.
3. Observing this rule promotes trust and unity within the Saṃgha.
4. Avoiding questions disrupts the communication and harmony of the Saṃgha.
5. Honesty and directness are fundamental to this rule.
6. A bhikkhu must answer every question posed to him, regardless of circumstances.
7. A respectful acknowledgment of a question is an acceptable practice under this rule.

8. Transparency and attentiveness are key principles of Pācittiya Rule 12.
 9. Changing the subject in a Saṃgha meeting does not impact communal trust.
 10. Providing unrelated answers is a violation of Pācittiya Rule 12.
-

2. Matching Questions (10 Questions):

Column A

Pācittiya Rule 12

Saṃgha discussions

Transparency

Unrelated answer

Mutual respect

Acknowledging a question

Open communication

Disrupting discussions

Honesty

Reflective response

Column B

Avoiding or changing the subject

Foster harmony and mutual respect

A principle supported by this rule

Disrupts communication within the Saṃgha

Promotes unity and cooperation

A respectful practice

Key to Saṃgha harmony

Violation of Rule 12

Foundation of respectful communication

Aligns with the values of the Dhamma

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 12 prohibits _____ or _____ the subject during Saṃgha discussions.
2. Providing an _____ answer disrupts communication and harmony within the Saṃgha.
3. This rule emphasizes the importance of _____ and _____ in discussions.
4. Respectful acknowledgment of a _____ is an acceptable response.
5. Open communication fosters _____ and _____ in the Saṃgha.
6. Avoiding questions violates the principles of _____ and _____.
7. Observing this rule supports _____ within the monastic community.
8. Transparency is a _____ principle of Pācittiya Rule 12.
9. Responding mindfully and directly aligns with the _____.

10. This rule promotes _____ and constructive communication.
-

4. Short Answer Questions (10 Questions):

1. What behaviors are prohibited under Pācittiya Rule 12?
 2. How does this rule ensure harmony within the Saṃgha?
 3. Discuss the ethical and spiritual importance of transparency in Saṃgha discussions.
 4. How can a bhikkhu respectfully address a question he is uncomfortable answering?
 5. What are the consequences of evading a question during Saṃgha discussions?
 6. Explain how direct communication supports the principles of the Dhamma.
 7. Reflect on how observing this rule can improve trust within the Saṃgha.
 8. What values are cultivated by practicing attentiveness in Saṃgha discussions?
 9. Describe a scenario where a bhikkhu may violate this rule.
 10. Why is it important to promote open and honest communication in the monastic community?
-

5. Team Paper Presentation Titles (5 Titles):

1. "Transparency and Respect: The Role of Pācittiya Rule 12 in Saṃgha Harmony"
 2. "Ethical Communication in Monastic Life: Lessons from Pācittiya Rule 12"
 3. "The Impact of Directness on Saṃgha Trust and Unity"
 4. "Fostering Open Communication: A Vinaya Perspective on Pācittiya Rule 12"
 5. "The Spiritual Value of Honest Dialogue in Saṃgha Discussions"
-

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on a time when open communication helped resolve a conflict or misunderstanding.

Quiz Questions (Multiple Choice):

1. What principle does Pācittiya Rule 12 primarily uphold?
 - a) Gratitude
 - b) Non-harm
 - c) Transparency
 - d) Responsibility
2. What is an acceptable practice when a bhikkhu cannot answer a question directly?
 - a) Change the subject
 - b) Provide a vague response
 - c) Respectfully acknowledge the question
 - d) Avoid the meeting

Follow-Up Suggestions:

- Weekly group discussions on the role of honesty in fostering communal trust.

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** Practicing respectful responses during Saṃgha questioning.
 2. **Simulation:** Bhikkhus navigating a difficult discussion while adhering to Rule 12.
 3. **Explaining to Newcomer:** Detailing the importance of direct communication within the Saṃgha.
 4. **Handling Related Situations:** Addressing inappropriate evasions in discussions.
 5. **Practical Application:** Practicing transparency and attentiveness in hypothetical scenarios.
-

8. Reflective Prompts (5):

1. How does practicing honesty during Saṃgha discussions influence personal mindfulness?
 2. Reflect on how avoiding questions might impact trust within the community.
 3. How can adherence to this rule strengthen one's spiritual practice?
 4. Write about a situation where direct communication was essential for resolution.
 5. Consider how this rule relates to the broader principles of Dhamma.
-

9. Essay Prompts (5):

1. "The Role of Honesty in Strengthening Saṃgha Harmony: A Study of Pācittiya Rule 12"
 2. "Ethical Communication as a Path to Unity: Insights from Vinaya Teachings"
 3. "Avoidance vs. Openness: The Impact of Transparency on Monastic Life"
 4. "Spiritual and Practical Implications of Directness in Saṃgha Discussions"
 5. "Maintaining Trust Through Ethical Dialogue in the Saṃgha"
-

10. Interactive Group Project Ideas (10):

1. Create a flowchart illustrating respectful communication practices.
2. Conduct a mock Saṃgha meeting emphasizing adherence to Rule 12.
3. Develop a presentation on the spiritual benefits of transparency.
4. Host a discussion on resolving conflicts through open dialogue.
5. Collaborate on a video showcasing proper and improper communication scenarios.
6. Write and perform a skit highlighting the value of directness.
7. Create reminder cards with key principles of Rule 12.
8. Organize a debate on the challenges of maintaining transparency in difficult situations.
9. Develop a group quiz to test knowledge of ethical communication.

10. Produce a booklet on communication guidelines based on Pācittiya Rule 12.

Reference Books for Further Study on Pācittiya Rule 12

1. **"The Book of Discipline"** by I.B. Horner
 - ISBN: 978-0860130728
 - A comprehensive translation of the Vinaya Pitaka, offering insights into monastic rules and ethical practices.
2. **"Buddhist Ethics"** by Damien Keown
 - ISBN: 978-0192804570
 - Explores the ethical dimensions of Buddhist teachings, including honesty and respectful communication.
3. **"Introduction to Buddhist Ethics"** by Peter Harvey
 - ISBN: 978-0521556408
 - Examines the principles of ethical conduct in Buddhism, relevant to Pācittiya Rule 12.
4. **"The Dhammapada: Teachings of the Buddha"** by Eknath Easwaran
 - ISBN: 978-1586380205
 - Contains verses emphasizing honesty, transparency, and unity within the monastic community.
5. **"Vinaya Texts"** by T.W. Rhys Davids and Hermann Oldenberg
 - ISBN: 978-1230228606
 - Includes detailed discussions of the Vinaya rules, including rules on Saṃgha harmony and communication.
6. **"The Path of Purification" (Visuddhimagga)** by Bhadantācariya Buddhaghosa
 - ISBN: 978-0861716495
 - Discusses the spiritual benefits of adhering to ethical practices, including respectful dialogue.
7. **"In the Buddha's Words: An Anthology of Discourses from the Pali Canon"** by Bhikkhu Bodhi
 - ISBN: 978-0861714910
 - Offers teachings from the Buddha that highlight transparency and harmonious living.

8. **"Buddhist Monastic Discipline"** by K.L. Dhammajoti
 - ISBN: 978-9575984604
 - Focuses on the rules and ethics governing monastic life, including the importance of honest communication.
9. **"The Life of the Buddha"** by Bhikkhu Ñāṇamoli
 - ISBN: 978-9552401169
 - Chronicles the Buddha's life and teachings, providing context for the Vinaya rules.
10. **"Mindfulness in Plain English"** by Bhante Henepola Gunaratana
 - ISBN: 978-0861719068
 - Offers practical guidance on mindfulness and its role in ethical and respectful communication.

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Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Pācittiya Rule 13: "The Rule Against Blaming or Slandering Another Bhikkhu"

From Page No.: 27 To Page No.: 35

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 13 prohibit in the Saṃgha?
 2. Why is it important to avoid blaming or slandering fellow bhikkhus?
 3. What is the impact of blaming or slandering on Saṃgha harmony?
 4. Can a bhikkhu address serious misconduct of another bhikkhu? If so, how?
 5. What are the key values this rule seeks to uphold in the Saṃgha?
-

Comprehensive Assessment for Pācittiya Rule 13

1. True or False Questions (10 Questions):

1. A bhikkhu may slander another bhikkhu if it is done with good intentions.
2. Addressing serious misconduct respectfully is not a violation of Pācittiya Rule 13.
3. Slandering another bhikkhu fosters trust and harmony within the Saṃgha.
4. This rule emphasizes the importance of kind and respectful communication.
5. Blaming another bhikkhu for personal reasons violates Pācittiya Rule 13.
6. Constructive feedback given with respect does not violate this rule.
7. A bhikkhu who spreads false information about another commits a pācittiya.
8. This rule aims to prevent discord and resentment within the Saṃgha.
9. Respectful communication is a fundamental principle of this rule.

10. Observing this rule aligns with the Dhamma's emphasis on compassion.

2. Matching Questions (10 Questions):

Column A

Column B

Pācittiya Rule 13	Prohibits slandering another bhikkhu
Samgha harmony	A key value upheld by this rule
Constructive communication	Respectful and mindful expression
Slander	Spreading false or harmful speech
Addressing misconduct	Must be done respectfully
Respectful speech	Builds trust and unity
Discord	A result of violating this rule
Unity in the Samgha	Promoted by avoiding blame and slander
Trust	Fostered by kind and respectful speech
Compassion	A principle reinforced by this rule

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 13 prohibits _____ or _____ another bhikkhu.
 2. Respectful communication fosters _____ and _____ within the Samgha.
 3. Serious misconduct should be addressed _____ and _____.
 4. Slandering another bhikkhu leads to _____ and _____.
 5. This rule emphasizes _____ and _____ in speech.
 6. Constructive communication aligns with the principle of _____.
 7. A bhikkhu who spreads false information about another commits a _____.
 8. Kindness in speech reflects the Dhamma's value of _____.
 9. Maintaining Samgha harmony requires avoiding _____ and _____.
 10. Observing this rule cultivates _____ and mutual respect.
-

4. Short Answer Questions (10 Questions):

1. What actions are prohibited under Pācittiya Rule 13?
2. How does this rule promote harmony within the Saṃgha?
3. Discuss the importance of respectful speech in maintaining Saṃgha unity.
4. How should a bhikkhu address another's serious misconduct?
5. What is the spiritual significance of avoiding blame and slander?
6. How does this rule reflect the Dhamma's principle of compassion?
7. What are the consequences of slandering another bhikkhu?
8. Reflect on the value of kind speech in resolving conflicts.
9. Why is it essential to practice mindfulness in communication?
10. Provide an example of constructive feedback within the Saṃgha.

5. Team Paper Presentation Titles (5 Titles):

1. "The Ethics of Respectful Communication in Monastic Life"
2. "Harmony in the Saṃgha: The Role of Pācittiya Rule 13"
3. "Avoiding Blame and Slander: A Buddhist Perspective on Respectful Speech"
4. "Building Trust Through Compassionate Communication"
5. "The Impact of Respectful Speech on Saṃgha Unity"

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on a time when kind and respectful communication helped resolve a conflict.

Quiz Questions (Multiple Choice):

1. What does Pācittiya Rule 13 prohibit?
 - a) Honesty
 - b) Respectful feedback
 - c) Slandering another bhikkhu
 - d) Silence

2. What is a consequence of slandering another bhikkhu?
 - a) Trust
 - b) Unity
 - c) Discord
 - d) Compassion

Follow-Up Suggestions:

- Weekly group discussions on the impact of speech on Saṃgha relationships.

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** Practicing constructive communication in addressing misconduct.
2. **Simulation:** Discussing the consequences of slandering within the Saṃgha.
3. **Explaining to Newcomer:** Teaching the importance of Pācittiya Rule 13.
4. **Handling Related Situations:** Practicing respectful responses in conflict resolution.
5. **Practical Application:** Role-playing scenarios that demonstrate adherence to this rule.

8. Reflective Prompts (5):

1. Reflect on how avoiding slander strengthens relationships in the Saṃgha.
 2. Consider how this rule relates to the principle of ahiṃsā (non-harm).
 3. Write about the role of compassion in resolving conflicts.
 4. Reflect on the long-term impact of respectful communication on community trust.
 5. How can mindfulness in speech foster a deeper connection to the Dhamma?
-

9. Essay Prompts (5):

1. "The Role of Respectful Communication in Building Saṃgha Harmony"
 2. "The Spiritual Consequences of Slander: A Vinaya Perspective"
 3. "Compassionate Speech as a Path to Unity in Monastic Life"
 4. "The Ethical Importance of Avoiding Blame in the Saṃgha"
 5. "Fostering Trust Through Mindful and Respectful Communication"
-

10. Interactive Group Project Ideas (10):

1. Develop a presentation on the ethical importance of kind speech.
 2. Role-play scenarios highlighting respectful communication practices.
 3. Create reminder cards with key principles of Rule 13.
 4. Host a group reflection session on the impact of speech on relationships.
 5. Write and perform a skit demonstrating the consequences of slander.
 6. Conduct a workshop on conflict resolution using Rule 13.
 7. Develop a flowchart for addressing misconduct respectfully.
 8. Produce a short video illustrating constructive communication in the Saṃgha.
 9. Organize a quiz game to test knowledge of Pācittiya Rule 13.
 10. Create a booklet summarizing the principles of respectful speech.
-

Reference Books for Further Study:

1. **"The Book of Discipline"** by I.B. Horner - ISBN 978-0860130728
2. **"Buddhist Ethics"** by Damien Keown - ISBN 978-0192804570
3. **"Introduction to Buddhist Ethics"** by Peter Harvey - ISBN 978-0521556408
4. **"The Dhammapada: Teachings of the Buddha"** by Eknath Easwaran - ISBN 978-1586380205
5. **"Vinaya Texts"** by T.W. Rhys Davids - ISBN 978-1230228606
6. **"The Path of Purification" (Visuddhimagga)** by Bhadantācariya Buddhaghosa - ISBN 978-0861716495
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8. **"Buddhist Monastic Discipline"** by K.L. Dhammajoti - ISBN 978-9575984604
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**Pācittiya Rule 14: "The Rule Against Leaving Saṃgha-Owned Furniture
or Bedding Outside Unattended"**

From Page No.: 35 To Page No.: 43

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 14 prohibit?
 2. Why must a bhikkhu ensure Saṃgha-owned items are properly arranged after use?
 3. What are the key ethical principles behind this rule?
 4. Describe a scenario where leaving an item unattended could violate this rule.
 5. How does this rule promote mindfulness and respect for communal resources?
-

Comprehensive Assessment for Pācittiya Rule 14

1. True or False Questions (10 Questions):

1. A bhikkhu commits a pācittiya if he leaves Saṃgha-owned furniture outside without arranging it back properly.
2. This rule applies only to furniture within the monastery.
3. Returning items to their original place reflects respect for communal resources.
4. Leaving bedding outside temporarily does not violate this rule.
5. Asking someone else to arrange furniture on your behalf is acceptable under this rule.
6. This rule emphasizes mindfulness in using shared property.
7. Misplacing items disrupts the order within the Saṃgha.
8. Respecting communal property is a key principle of Pācittiya Rule 14.
9. A bhikkhu must arrange items back even if they belong to another bhikkhu.

10. Observing this rule enhances responsibility and care within the Saṃgha.
-

2. Matching Questions (10 Questions):

Column A

Pācittiya Rule 14

Saṃgha-owned furniture

Respect for communal property

Misplaced items

Mindfulness

Responsibility

Asking assistance

Shared resources

Order and cleanliness

Accountability

Column B

Prohibits leaving communal items unattended

Must be arranged properly after use

A key value of this rule

Disrupt Saṃgha order

Practiced by properly handling shared items

Ensures harmony in communal living

Acceptable if unable to arrange items

Reflect the Saṃgha's collective care

Promoted by observing this rule

Fostered by returning items to their place

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 14 prohibits leaving _____ or _____ outside unattended.
2. Observing this rule promotes _____ and _____ in the Saṃgha.
3. Returning items to their place reflects _____ for communal property.
4. A bhikkhu may ask a _____ to assist in arranging items back.
5. Misplacing furniture disrupts _____ and _____ in the Saṃgha.
6. This rule fosters _____ and care for shared resources.
7. Proper arrangement of items shows _____ to the principles of the Vinaya.
8. Leaving items outside unattended reflects a lack of _____.
9. Observing this rule enhances mindfulness and _____.

10. This rule aligns with the Dhamma's emphasis on _____ and respect.
-

4. Short Answer Questions (10 Questions):

1. What does Pācittiya Rule 14 emphasize about communal resources?
 2. How does observing this rule reflect respect for the Saṃgha?
 3. Describe the consequences of leaving Saṃgha-owned items unattended.
 4. What is the role of mindfulness in applying this rule?
 5. Explain how this rule promotes order and harmony in communal living.
 6. Provide an example of a situation where this rule would apply.
 7. What steps can a bhikkhu take if he cannot arrange an item back himself?
 8. How does observing this rule cultivate a sense of responsibility?
 9. Reflect on the spiritual significance of respecting communal property.
 10. Why is it important to maintain cleanliness and order in shared spaces?
-

5. Team Paper Presentation Titles (5 Titles):

1. "Fostering Responsibility Through Pācittiya Rule 14: Respect for Communal Property"
 2. "The Ethics of Shared Resources in Monastic Life: Lessons from Rule 14"
 3. "Mindfulness and Accountability in Communal Living: A Vinaya Perspective"
 4. "Promoting Order and Cleanliness in the Saṃgha Through Ethical Practice"
 5. "The Role of Pācittiya Rule 14 in Strengthening Saṃgha Harmony"
-

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on how respecting communal resources can enhance mindfulness in daily practice.

Quiz Questions (Multiple Choice):

1. What principle does Pācittiya Rule 14 primarily uphold?
 - a) Non-harm
 - b) Respect for communal resources
 - c) Gratitude
 - d) Transparency
2. What should a bhikkhu do if he cannot arrange an item back himself?
 - a) Leave it as it is
 - b) Ask someone else for help
 - c) Ignore the situation
 - d) Move it elsewhere

Follow-Up Suggestions:

- Weekly group discussions on the importance of responsibility in communal spaces.

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** Practicing proper handling and arrangement of communal furniture.
 2. **Simulation:** A scenario where a bhikkhu asks for assistance in arranging items.
 3. **Explaining to Newcomer:** Teaching the significance of respecting shared property.
 4. **Handling Related Situations:** Discussing the consequences of misplaced items.
 5. **Practical Application:** Practicing mindfulness and responsibility in handling Saṃgha property.
-

8. Reflective Prompts (5):

1. How does observing this rule reflect one's commitment to the Vinaya?
 2. Reflect on the importance of accountability in communal living.
 3. Write about the spiritual value of maintaining order and cleanliness.
 4. Consider how mindfulness can help prevent violations of this rule.
 5. Reflect on a time when shared resources were used responsibly in the Saṃgha.
-

9. Essay Prompts (5):

1. "The Ethical Dimensions of Respecting Communal Property in Monastic Life"
 2. "Mindfulness and Responsibility: Key Takeaways from Pācittiya Rule 14"
 3. "Fostering Harmony Through Respect for Saṃgha Resources"
 4. "The Role of Cleanliness and Order in Spiritual Practice"
 5. "Promoting Accountability in the Saṃgha: Lessons from the Vinaya"
-

10. Interactive Group Project Ideas (10):

1. Develop a presentation on the ethical use of communal resources.
 2. Role-play scenarios demonstrating adherence to Pācittiya Rule 14.
 3. Create reminder cards summarizing the principles of this rule.
 4. Host a group discussion on the spiritual value of responsibility.
 5. Write and perform a skit highlighting the consequences of neglecting this rule.
 6. Conduct a workshop on mindfulness in communal living.
 7. Develop a guidebook on the proper handling of shared property.
 8. Organize a quiz game to reinforce the rule's principles.
 9. Create a video illustrating the importance of maintaining order.
 10. Collaborate on a project to improve the arrangement of communal spaces in the monastery.
-

Reference Books for Further Study:

1. **"The Book of Discipline"** by I.B. Horner - ISBN 978-0860130728
2. **"Buddhist Ethics"** by Damien Keown - ISBN 978-0192804570
3. **"Introduction to Buddhist Ethics"** by Peter Harvey - ISBN 978-0521556408
4. **"The Dhammapada: Teachings of the Buddha"** by Eknath Easwaran - ISBN 978-1586380205
5. **"Vinaya Texts"** by T.W. Rhys Davids - ISBN 978-1230228606
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**Pācittiya Rule 15: "The Rule Against Leaving a Moved Couch
Unattended in the Monastery"**

From Page No.: 43 To Page No.: 51

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 15 prohibit regarding shared furniture in the monastery?
 2. How does this rule promote responsibility and respect within the Saṃgha?
 3. What steps should a bhikkhu take if he moves a couch or bed in the monastery?
 4. Why is it essential to maintain order and cleanliness in shared spaces?
 5. Describe a scenario where a bhikkhu might unintentionally violate this rule.
-

Comprehensive Assessment for Pācittiya Rule 15

1. True or False Questions (10 Questions):

1. A bhikkhu must arrange back any furniture he moves in the monastery.
2. Asking someone else to arrange furniture is never allowed.
3. Leaving a moved couch unattended violates Pācittiya Rule 15.
4. Respecting shared furniture reflects mindfulness and responsibility.
5. This rule applies only to couches and not to other shared items.
6. Proper arrangement of furniture fosters harmony in the monastery.
7. Moving furniture without permission is a violation of this rule.
8. Observing this rule promotes cleanliness and order in communal spaces.

9. A bhikkhu is allowed to leave furniture in its new position if others need it there.
10. Violating this rule disrupts the Saṃgha's sense of unity and respect.

2. Matching Questions (10 Questions):

Column A	Column B
Pācittiya Rule 15	Prohibits leaving moved furniture unattended
Respect for shared items	Promotes Saṃgha harmony
Moved furniture	Must be returned to its original place
Asking for assistance	Acceptable if unable to arrange items
Order and cleanliness	Values upheld by this rule
Shared responsibility	Ensures harmony in communal spaces
Saṃgha-owned furniture	Requires mindful handling
Responsibility	Key principle of this rule
Mindfulness	Practiced in arranging shared furniture
Communal harmony	Promoted by observing this rule

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 15 prohibits leaving _____ or _____ unattended in the monastery.
 2. A bhikkhu must return moved furniture to its _____ place.
 3. Observing this rule promotes _____ and _____ in the Saṃgha.
 4. _____ and _____ are key principles upheld by this rule.
 5. Respecting shared spaces reflects _____ to communal values.
 6. A bhikkhu may ask for _____ if unable to arrange furniture himself.
 7. Proper handling of furniture shows _____ for the Vinaya.
 8. Leaving shared items misplaced disrupts _____ and _____.
 9. Mindfulness in communal living enhances _____ within the Saṃgha.
 10. This rule fosters responsibility and _____ among bhikkhus.
-

4. Short Answer Questions (10 Questions):

1. What behaviors are prohibited under Pācittiya Rule 15?
2. How does this rule encourage mindfulness in communal living?
3. Explain the role of responsibility in handling Saṃgha-owned furniture.
4. Describe the consequences of leaving furniture unattended in the monastery.
5. How can observing this rule promote harmony in the Saṃgha?
6. What steps should a bhikkhu take if he moves a couch in the monastery?
7. Reflect on the spiritual significance of respecting shared spaces.
8. How does this rule contribute to order and cleanliness in monastic life?
9. Provide an example of a respectful way to handle shared furniture.
10. Why is it important for bhikkhus to practice accountability in communal spaces?

5. Team Paper Presentation Titles (5 Titles):

1. "Mindfulness in Action: Observing Pācittiya Rule 15 in Monastic Life"
 2. "Respect for Shared Spaces: A Study of Responsibility in the Saṃgha"
 3. "The Ethical Handling of Saṃgha-Owned Furniture: Lessons from Rule 15"
 4. "Promoting Order and Cleanliness Through Vinaya Practices"
 5. "The Role of Accountability in Strengthening Communal Harmony"
-

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on how respecting shared furniture fosters harmony in the monastery.

Quiz Questions (Multiple Choice):

1. What does Pācittiya Rule 15 primarily promote?
 - a) Cleanliness
 - b) Accountability
 - c) Both a and b
 - d) Transparency
2. What should a bhikkhu do if he cannot return moved furniture to its place?
 - a) Leave it unattended
 - b) Ask someone for help
 - c) Ignore it
 - d) Rearrange it elsewhere

Follow-Up Suggestions:

- Weekly discussions on the importance of cleanliness and respect in shared spaces.

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** Practicing proper arrangement of moved furniture.
 2. **Simulation:** A scenario where a bhikkhu asks for assistance in handling shared items.
 3. **Explaining to Newcomer:** Teaching the significance of Rule 15 in communal harmony.
 4. **Handling Related Situations:** Discussing the consequences of misplaced furniture.
 5. **Practical Application:** Practicing mindful handling of shared resources in the monastery.
-

8. Reflective Prompts (5):

1. How does this rule emphasize respect for communal property?
 2. Reflect on a time when proper handling of shared items enhanced harmony in your environment.
 3. Write about the spiritual value of maintaining order in the monastery.
 4. Reflect on the role of accountability in monastic life.
 5. How can observing this rule deepen one's connection to the Dhamma?
-

9. Essay Prompts (5):

1. "The Role of Responsibility in Handling Saṃgha-Owned Furniture"
 2. "Fostering Mindfulness and Order Through Pācittiya Rule 15"
 3. "Promoting Accountability in Communal Living: Lessons from the Vinaya"
 4. "The Spiritual and Ethical Dimensions of Respecting Shared Spaces"
 5. "Maintaining Harmony in the Saṃgha: A Study of Responsibility and Care"
-

10. Interactive Group Project Ideas (10):

1. Develop a guidebook on the ethical use of communal furniture.
2. Role-play scenarios demonstrating adherence to Pācittiya Rule 15.
3. Create reminder cards summarizing the principles of this rule.
4. Host a workshop on mindfulness in handling shared items.
5. Write and perform a skit illustrating the consequences of neglecting this rule.
6. Conduct a group activity on proper furniture arrangement techniques.
7. Develop a video showcasing the values promoted by Rule 15.
8. Collaborate on a project to enhance communal spaces in the monastery.
9. Organize a quiz game to test knowledge of responsible handling of shared furniture.
10. Produce a visual flowchart outlining the steps for observing this rule.

Reference Books for Further Study:

1. **"The Book of Discipline"** by I.B. Horner - ISBN 978-0860130728
2. **"Buddhist Ethics"** by Damien Keown - ISBN 978-0192804570
3. **"Introduction to Buddhist Ethics"** by Peter Harvey - ISBN 978-0521556408
4. **"The Dhammapada: Teachings of the Buddha"** by Eknath Easwaran - ISBN 978-1586380205
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Title of Chapter: Pācittiya Rule 16 - The Rule Against Setting a Bhikkhu
Apart to Make Him Leave

From Page No.: 51 To Page No.: 59

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 16 prohibit?
 2. Why is it important to avoid actions that make another bhikkhu leave his place?
 3. What are some examples of behavior that could violate this rule?
 4. How does this rule reflect respect for personal space within the Saṃgha?
 5. Discuss the spiritual significance of fostering harmony and empathy within the monastic community.
-

Comprehensive Assessment for Pācittiya Rule 16

1. True or False Questions (10 Questions):

1. Pācittiya Rule 16 prohibits intentionally disturbing another bhikkhu's lodging.
2. Actions that make another bhikkhu feel uncomfortable are permissible if unintentional.
3. Respecting personal space aligns with the values of the Dhamma.
4. A bhikkhu who causes another to vacate his space commits a pācittiya.
5. This rule does not apply to senior bhikkhus.
6. Observing this rule promotes kindness and mutual respect.
7. Noise created with the intent to disturb violates Pācittiya Rule 16.
8. Compassion is a key principle behind this rule.
9. Disrespecting another bhikkhu's space fosters trust within the Saṃgha.

10. Avoiding conflict within shared spaces is central to this rule.

2. Matching Questions (10 Questions):

Column A

Column B

Pācittiya Rule 16	Prohibits making another bhikkhu leave
Respect for personal space	Fosters harmony in the Saṃgha
Noise or crowding	Examples of prohibited behavior
Intentional disruption	Violates this rule
Mutual respect	Key to communal living
Empathy	Promotes understanding and unity
Saṃgha harmony	Supported by observing this rule
Uncomfortable actions	Lead to discord and conflict
Kindness	Encouraged in all interactions
Shared living	Requires mindfulness and cooperation

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 16 prohibits _____ another bhikkhu to make him leave his lodging.
 2. Actions such as _____ and _____ with intent to disturb violate this rule.
 3. Observing this rule promotes _____ and _____ within the Saṃgha.
 4. Respecting personal _____ reflects the Dhamma's emphasis on harmony.
 5. This rule fosters a sense of _____ and understanding in shared spaces.
 6. Disrupting another bhikkhu's space leads to _____ and _____.
 7. Kindness in communal living enhances _____ within the Saṃgha.
 8. A bhikkhu must practice _____ when sharing spaces with others.
 9. Empathy and _____ are key principles of Pācittiya Rule 16.
 10. Following this rule helps prevent _____ within the monastic community.
-

4. Short Answer Questions (10 Questions):

1. What behaviors are prohibited under Pācittiya Rule 16?
2. How does this rule encourage mindfulness in shared living spaces?
3. Explain the role of respect in fostering Saṃgha harmony.
4. Describe the consequences of intentionally disturbing another bhikkhu's lodging.
5. How does this rule promote empathy and kindness within the Saṃgha?
6. Provide an example of a scenario where a bhikkhu might unintentionally violate this rule.
7. Reflect on the spiritual significance of respecting personal space in communal living.
8. How does observing this rule contribute to reducing conflict in the Saṃgha?
9. Discuss how this rule aligns with the Dhamma's principles of compassion and non-harm.
10. Why is it important for bhikkhus to maintain harmony in shared spaces?

5. Team Paper Presentation Titles (5 Titles):

1. "Fostering Respect and Kindness Through Pācittiya Rule 16"
 2. "The Ethics of Shared Living: Lessons from the Vinaya"
 3. "Promoting Harmony Through Empathy and Mindfulness in the Saṃgha"
 4. "Respecting Personal Space as a Spiritual Practice in Monastic Life"
 5. "The Role of Compassion in Reducing Conflict Within the Saṃgha"
-

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on a time when empathy and kindness prevented conflict in a shared space.

Quiz Questions (Multiple Choice):

1. What principle does Pācittiya Rule 16 primarily promote?
 - a) Gratitude
 - b) Non-harm
 - c) Respect for personal space
 - d) Responsibility
2. Which of the following actions violates this rule?
 - a) Sharing a space peacefully
 - b) Creating noise to disturb another bhikkhu
 - c) Respecting another's lodging
 - d) Practicing mindfulness

Follow-Up Suggestions:

- Weekly group discussions on the importance of respecting personal space in communal living.

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** Practicing respectful behavior in shared living spaces.
 2. **Simulation:** A scenario where a bhikkhu avoids disturbing another's lodging.
 3. **Explaining to Newcomer:** Teaching the importance of Rule 16 in fostering harmony.
 4. **Handling Related Situations:** Discussing the consequences of disruptive behavior.
 5. **Practical Application:** Role-playing empathetic interactions in communal spaces.
-

8. Reflective Prompts (5):

1. How does respecting personal space strengthen relationships within the Saṃgha?
 2. Reflect on how this rule aligns with the principles of ahimsā (non-harm).
 3. Write about a time when mindfulness prevented conflict in a shared environment.
 4. Consider the role of kindness in fostering unity and trust in the Saṃgha.
 5. Reflect on the long-term benefits of observing this rule in monastic life.
-

9. Essay Prompts (5):

1. "The Ethical Importance of Respecting Personal Space in Monastic Life"
 2. "Compassion and Empathy: Cornerstones of Communal Harmony"
 3. "Fostering Saṃgha Unity Through Pācittiya Rule 16"
 4. "The Role of Mindfulness in Reducing Conflict in Shared Spaces"
 5. "Building Harmony and Trust Through Respectful Living Practices"
-

10. Interactive Group Project Ideas (10):

1. Develop a guidebook on fostering empathy and respect in communal living.
2. Role-play scenarios highlighting respectful behavior in shared spaces.
3. Create reminder cards summarizing the principles of Rule 16.
4. Host a group discussion on the spiritual value of kindness and understanding.
5. Write and perform a skit demonstrating the consequences of violating this rule.
6. Conduct a workshop on practicing mindfulness in shared living environments.
7. Develop a presentation on the importance of personal space in the Saṃgha.
8. Organize a quiz game to reinforce the principles of Pācittiya Rule 16.

9. Create a video showcasing examples of harmonious living within the Saṃgha.
10. Collaborate on a project to improve interactions in shared spaces through empathy.

Reference Books for Further Study:

1. **"The Book of Discipline"** by I.B. Horner - ISBN 978-0860130728
 2. **"Buddhist Ethics"** by Damien Keown - ISBN 978-0192804570
 3. **"Introduction to Buddhist Ethics"** by Peter Harvey - ISBN 978-0521556408
 4. **"The Dhammapada: Teachings of the Buddha"** by Eknath Easwaran - ISBN 978-1586380205
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Pācittiya Rule 17: "The Rule Against Picking Up and Hoarding Lost Items"

From Page No.: 59 To Page No.: 67

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 17 prohibit a bhikkhu from doing?
 2. Why is it inappropriate for a bhikkhu to hoard items that are not his?
 3. What should a bhikkhu do if he finds a lost item?
 4. How does this rule reflect the principles of simplicity and non-attachment?
 5. What are the spiritual implications of violating this rule?
-

Comprehensive Assessment for Pācittiya Rule 17

1. True or False Questions (10 Questions):

1. Pācittiya Rule 17 prohibits bhikkhus from picking up lost items with the intent to hoard them.
2. A bhikkhu can keep a lost item if it is of no value to the owner.
3. Observing this rule fosters honesty and non-attachment.
4. Returning a lost item to the Saṃgha storehouse is an acceptable action.
5. This rule applies only to valuable items like money or jewelry.
6. Simplicity in living aligns with the principles of this rule.
7. Hoarding lost items reflects greed and attachment, which are against the Dhamma.
8. A bhikkhu must report lost items to the appropriate authority in the Saṃgha.
9. Misusing found items disrupts harmony and trust within the community.

10. Following this rule cultivates ethical conduct and spiritual discipline.
-

2. Matching Questions (10 Questions):

Column A

Column B

Pācittiya Rule 17	Prohibits hoarding lost items
Simplicity	A principle upheld by this rule
Reporting lost items	Ensures transparency and trust
Hoarding	Reflects greed and attachment
Samṅha storehouse	Place to return lost items
Non-attachment	Key value reinforced by this rule
Ethical conduct	Promoted by observing this rule
Misusing found items	Disrupts Samṅha harmony
Transparency	Encouraged in handling lost property
Spiritual discipline	Strengthened by following this rule

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 17 prohibits picking up and _____ lost items.
 2. A bhikkhu must report lost items to the _____ authority in the Samṅha.
 3. Hoarding reflects _____ and _____ which violate the Dhamma.
 4. Returning items to their rightful owner promotes _____ and _____.
 5. Simplicity in living reduces _____ and fosters contentment.
 6. Misusing found items disrupts _____ and trust within the Samṅha.
 7. Observing this rule cultivates _____ and ethical conduct.
 8. Transparency in handling property ensures _____ within the community.
 9. Spiritual discipline aligns with principles of _____ and honesty.
 10. Lost items should be placed in the _____ for safekeeping.
-

4. Short Answer Questions (10 Questions):

1. What behaviors are prohibited under Pācittiya Rule 17?
2. How does this rule promote simplicity and non-attachment?
3. Discuss the ethical implications of hoarding lost items.
4. What steps should a bhikkhu take if he finds a lost item?
5. Explain the role of trust and transparency in fostering Saṃgha harmony.
6. Reflect on how observing this rule aligns with the Dhamma's principles.
7. Provide an example of a situation where a bhikkhu might unintentionally violate this rule.
8. How does observing this rule contribute to reducing greed and attachment?
9. Why is it important to maintain transparency in handling communal property?
10. Discuss the spiritual benefits of practicing simplicity and ethical conduct.

5. Team Paper Presentation Titles (5 Titles):

1. "Simplicity and Non-Attachment: Ethical Living Through Pācittiya Rule 17"
2. "Transparency in Monastic Life: Handling Lost Items Responsibly"
3. "The Role of Simplicity and Contentment in Buddhist Practice"
4. "Fostering Trust Through Ethical Conduct in the Saṃgha"
5. "The Spiritual and Ethical Dimensions of Pācittiya Rule 17"

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on the spiritual significance of letting go of attachment to material possessions.

Quiz Questions (Multiple Choice):

1. What principle does Pācittiya Rule 17 primarily uphold?
 - a) Honesty
 - b) Non-attachment

- c) Both a and b
 - d) Generosity
2. What should a bhikkhu do if he finds a valuable item?
- a) Keep it for himself
 - b) Report it to the Saṃgha authority
 - c) Disregard it
 - d) Use it temporarily

Follow-Up Suggestions:

- Weekly discussions on simplicity and non-attachment in everyday life.

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** A bhikkhu finding a lost item and reporting it appropriately.
2. **Simulation:** Discussing the consequences of hoarding lost items within the Saṃgha.
3. **Explaining to Newcomer:** Teaching the importance of Rule 17 in fostering simplicity.
4. **Handling Related Situations:** Practicing ethical conduct in communal spaces.
5. **Practical Application:** Role-playing scenarios that demonstrate honesty and non-attachment.

8. Reflective Prompts (5):

1. How does observing this rule deepen your understanding of non-attachment?
2. Reflect on the role of transparency in building trust within the Saṃgha.
3. Write about a time when ethical conduct strengthened relationships in your community.
4. Consider the impact of simplicity on spiritual practice and contentment.
5. Reflect on the importance of letting go of material attachments in monastic life.

9. Essay Prompts (5):

1. "The Ethical Importance of Handling Lost Items in Monastic Life"
2. "Fostering Simplicity and Contentment Through Pācittiya Rule 17"
3. "The Role of Non-Attachment in Strengthening Saṃgha Harmony"
4. "The Spiritual Value of Transparency and Honesty in Communal Living"
5. "Promoting Ethical Conduct in the Saṃgha: Lessons from the Vinaya"

10. Interactive Group Project Ideas (10):

1. Develop a guidebook on ethical handling of lost property.
 2. Role-play scenarios demonstrating adherence to Pācittiya Rule 17.
 3. Create reminder cards summarizing the principles of non-attachment.
 4. Host a discussion on the spiritual benefits of simplicity and contentment.
 5. Write and perform a skit highlighting the consequences of violating this rule.
 6. Conduct a workshop on mindfulness in handling shared and lost items.
 7. Develop a presentation on the ethical dimensions of transparency in the Saṃgha.
 8. Organize a quiz game to reinforce knowledge of Rule 17.
 9. Create a video illustrating the value of ethical behavior in monastic life.
 10. Collaborate on a project to improve understanding of the Vinaya's emphasis on simplicity.
-

Reference Books for Further Study:

1. **"The Book of Discipline"** by I.B. Horner - ISBN 978-0860130728
2. **"Buddhist Ethics"** by Damien Keown - ISBN 978-0192804570
3. **"Introduction to Buddhist Ethics"** by Peter Harvey - ISBN 978-0521556408
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Pācittiya Rule 18: "The Rule Against Storing More Than One Bowl of Food"

From Page No.: 67 To Page No.: 75

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 18 prohibit regarding food storage?
 2. Why is it important for a bhikkhu to limit food storage to a single bowl?
 3. What are the consequences of storing extra food beyond what is allowed?
 4. How does this rule promote non-attachment and reliance on daily alms?
 5. Discuss the ethical and spiritual principles reinforced by this rule.
-

Comprehensive Assessment for Pācittiya Rule 18

1. True or False Questions (10 Questions):

1. A bhikkhu may store more than one bowl of food if it is intended for later use.
 2. Storing extra food reflects attachment and greed, contrary to the Dhamma.
 3. This rule aligns with the principle of living simply and mindfully.
 4. Leftover food must be discarded or shared with the Saṃgha.
 5. A bhikkhu who stores more than one bowl of food commits a pācittiya offense.
 6. Observing this rule cultivates contentment and trust in daily alms.
 7. Excess food storage disrupts the spirit of simplicity in monastic life.
 8. Bhikkhus are allowed to keep extra food for guests.
 9. Storing only what is needed promotes discipline and mindfulness.
 10. Sharing excess food with the Saṃgha is considered an acceptable practice.
-

2. Matching Questions (10 Questions):

Column A	Column B
Pācittiya Rule 18	Prohibits storing more than one bowl of food
Contentment	Promoted by limiting food storage
Daily alms	Bhikkhu's source of sustenance
Simplicity	A key principle of this rule
Food storage	Reflects non-attachment and discipline
Sharing with Saṃgha	Acceptable use of extra food
Greed and attachment	Discouraged by this rule
Mindfulness	Cultivated by managing food appropriately
Discarding leftovers	Required if food is not consumed or shared
Spiritual discipline	Strengthened by observing this rule

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 18 prohibits storing more than one _____ of food.
 2. Observing this rule promotes _____ and _____ in a bhikkhu's lifestyle.
 3. Leftover food must be _____ or shared with the _____.
 4. Storing only what is needed reflects _____ to the principles of simplicity.
 5. This rule fosters contentment and reliance on _____ alms.
 6. Extra food storage reflects _____ and _____ contrary to the Dhamma.
 7. Bhikkhus are encouraged to share excess food with _____.
 8. Discarding food after use prevents _____ and maintains simplicity.
 9. This rule aligns with the principle of living _____ and mindfully.
 10. _____ Respecting the spirit of this rule cultivates _____ in monastic life.
-

4. Short Answer Questions (10 Questions):

1. What behaviors are prohibited under Pācittiya Rule 18?
2. How does this rule encourage simplicity and reliance on daily alms?
3. Discuss the ethical and spiritual significance of limiting food storage.
4. What are the consequences of storing more food than is allowed?
5. How does this rule promote non-attachment and contentment in monastic life?
6. Provide an example of how a bhikkhu can share excess food responsibly.
7. Reflect on how observing this rule aligns with the Dhamma's principles.
8. Why is it important for bhikkhus to avoid hoarding food?
9. How does this rule contribute to trust and mindfulness in alms gathering?
10. Describe a situation where a bhikkhu might unintentionally violate this rule and how it could be corrected.

5. Team Paper Presentation Titles (5 Titles):

1. "The Ethics of Food Management in Monastic Life: Insights from Pācittiya Rule 18"
 2. "Contentment Through Simplicity: Lessons on Limiting Food Storage"
 3. "Living Mindfully: The Role of Food Discipline in Strengthening Spiritual Practice"
 4. "Non-Attachment and Alms-Gathering: A Study of Pācittiya Rule 18"
 5. "Fostering Trust and Simplicity in the Saṃgha Through Ethical Food Practices"
-

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on how simplicity in food storage deepens one's practice of non-attachment.

Quiz Questions (Multiple Choice):

1. What principle does Pācittiya Rule 18 primarily promote?
 - a) Simplicity
 - b) Generosity
 - c) Discipline and contentment
 - d) All of the above
2. What must a bhikkhu do with leftover food?
 - a) Store it for later
 - b) Discard it or share it with the Saṃgha
 - c) Use it as needed over several days
 - d) Ignore the rule if it's non-perishable

Follow-Up Suggestions:

- Weekly group discussions on how non-attachment enhances spiritual practice.

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** A bhikkhu managing his daily food intake responsibly.
 2. **Simulation:** A situation where excess food is shared among the Saṃgha.
 3. **Explaining to Newcomer:** Teaching the significance of limiting food storage.
 4. **Handling Related Situations:** Discussing the impact of hoarding food on monastic discipline.
 5. **Practical Application:** Practicing mindful alms-gathering and food management in role-play scenarios.
-

8. Reflective Prompts (5):

1. How does observing this rule reflect your commitment to simplicity and the Vinaya?
 2. Reflect on the role of contentment in reducing attachment and greed.
 3. Write about a time when mindful food management helped improve harmony in your Saṃgha.
 4. Consider how reliance on daily alms fosters trust and gratitude in monastic life.
 5. Reflect on the spiritual value of sharing resources and avoiding wastefulness.
-

9. Essay Prompts (5):

1. "The Spiritual and Ethical Dimensions of Limiting Food Storage in Monastic Life"
 2. "Non-Attachment and Simplicity: A Study of Pācittiya Rule 18"
 3. "The Role of Mindful Alms-Gathering in Strengthening Saṃgha Harmony"
 4. "Fostering Contentment and Discipline Through Ethical Food Practices"
 5. "Living Simply: Insights on Food Management from the Vinaya"
-

10. Interactive Group Project Ideas (10):

1. Develop a presentation on ethical food management in monastic life.
2. Role-play scenarios demonstrating adherence to Pācittiya Rule 18.
3. Create reminder cards summarizing the principles of mindful food storage.
4. Host a group discussion on the spiritual benefits of simplicity and contentment.
5. Write and perform a skit highlighting the consequences of violating this rule.
6. Conduct a workshop on mindful alms-gathering and food discipline.
7. Develop a guidebook on the ethical use of resources in the Saṃgha.
8. Organize a quiz game to reinforce the principles of Rule 18.
9. Collaborate on a video showcasing best practices in monastic food management.

10. Create a flowchart outlining the steps for proper food storage and sharing.

Reference Books for Further Study:

1. "The Book of Discipline" by I.B. Horner - ISBN 978-0860130728
2. "Buddhist Ethics" by Damien Keown - ISBN 978-0192804570
3. "Introduction to Buddhist Ethics" by Peter Harvey - ISBN 978-0521556408
4. "The Dhammapada: Teachings of the Buddha" by Eknath Easwaran - ISBN 978-1586380205
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Pācittiya Rule 19: "The Rule Against Spreading Disunity in the Saṃgha"

From Page No.: 74 To Page No.: 82

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What behavior does Pācittiya Rule 19 prohibit among bhikkhus?
 2. Why is maintaining unity in the Saṃgha important for monastic life?
 3. What are some actions that could lead to disunity within the Saṃgha?
 4. How does this rule encourage reconciliation and harmony?
 5. Discuss the spiritual consequences of fostering disunity among bhikkhus.
-

Comprehensive Assessment for Pācittiya Rule 19

1. True or False Questions (10 Questions):

1. Pācittiya Rule 19 prohibits bhikkhus from creating divisions within the Saṃgha.
 2. Encouraging reconciliation is part of observing this rule.
 3. A bhikkhu may support disunity if it aligns with his personal beliefs.
 4. Speaking with ill intent against other bhikkhus violates this rule.
 5. Promoting harmony within the Saṃgha aligns with the principles of the Dhamma.
 6. Disrespecting senior bhikkhus is not considered a violation of this rule.
 7. Unity in the Saṃgha fosters trust and mutual respect.
 8. Attempting to turn one bhikkhu against another violates this rule.
 9. Resolving disputes peacefully is a core principle of this rule.
 10. Violating this rule leads to discord and conflict within the Saṃgha.
-

2. Matching Questions (10 Questions):

Column A

Column B

Pācittiya Rule 19	Prohibits creating divisions in the Saṃgha
Harmony	Fostered by observing this rule
Speaking with ill intent	Violates this rule
Promoting unity	Core value of this rule
Reconciliation	Encouraged to resolve disputes
Trust	Strengthened by harmonious living
Disrespect	Leads to discord and disunity
Unity	Essential for Saṃgha strength
Encouraging disputes	Disrupts monastic life
Spiritual harmony	Supported by adherence to this rule

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 19 prohibits _____ or _____ disunity within the Saṃgha.
2. Observing this rule promotes _____ and _____ in the community.
3. Disrespectful speech directed at others fosters _____ and discord.
4. _____ and _____ are essential for maintaining unity in the Saṃgha.
5. Encouraging reconciliation reflects the Dhamma's emphasis on _____.
6. Violating this rule leads to _____ and distrust within the community.
7. Respecting others' views fosters _____ and harmony.
8. A bhikkhu must _____ disputes rather than create them.
9. Practicing this rule strengthens _____ and spiritual discipline.
10. Speaking with _____ promotes unity and understanding.

4. Short Answer Questions (10 Questions):

1. What actions are prohibited under Pācittiya Rule 19?
2. How does this rule foster unity and harmony within the Saṃgha?
3. Explain the spiritual significance of promoting reconciliation in disputes.
4. What are the consequences of fostering disunity in the Saṃgha?
5. How does this rule align with the Dhamma's principles of compassion and respect?
6. Provide an example of a scenario where a bhikkhu might unintentionally create disunity.
7. What steps should a bhikkhu take to resolve conflicts peacefully?

8. Reflect on the importance of mutual respect and trust in monastic life.
 9. How does observing this rule reduce conflict and foster understanding?
 10. Discuss the role of empathy and mindfulness in preventing disunity.
-

5. Team Paper Presentation Titles (5 Titles):

1. "Promoting Unity Through Pācittiya Rule 19: Lessons in Harmony"
 2. "The Ethical Dimensions of Saṃgha Unity: A Vinaya Perspective"
 3. "The Role of Reconciliation in Fostering Monastic Harmony"
 4. "Compassion and Respect: Cornerstones of Saṃgha Unity"
 5. "Preventing Conflict Through Ethical Speech and Mindful Action"
-

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on a time when promoting reconciliation strengthened relationships in your community.

Quiz Questions (Multiple Choice):

1. What principle does Pācittiya Rule 19 primarily uphold?
 - a) Unity
 - b) Reconciliation
 - c) Compassion
 - d) All of the above
2. What should a bhikkhu do if he witnesses conflict among peers?
 - a) Encourage disunity
 - b) Promote reconciliation
 - c) Take sides
 - d) Ignore the situation

Follow-Up Suggestions:

- Weekly group discussions on the importance of unity and harmony in monastic practice.
-

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** Resolving disputes peacefully and fostering reconciliation.
 2. **Simulation:** A scenario where a bhikkhu prevents disunity in a group setting.
 3. **Explaining to Newcomer:** Teaching the importance of Rule 19 for Saṃgha harmony.
 4. **Handling Related Situations:** Practicing ethical speech to avoid fostering conflict.
 5. **Practical Application:** Role-playing scenarios that promote understanding and trust.
-

8. Reflective Prompts (5):

1. How does observing this rule deepen your understanding of unity in monastic life?
 2. Reflect on the role of respect in preventing conflict and promoting harmony.
 3. Write about a time when empathy helped resolve a conflict peacefully.
 4. Consider how promoting reconciliation aligns with the principles of the Dhamma.
 5. Reflect on the long-term benefits of fostering unity in the Saṃgha.
-

9. Essay Prompts (5):

1. "The Ethical Importance of Unity and Harmony in the Saṃgha"
 2. "Fostering Reconciliation Through Pācittiya Rule 19: Lessons in Compassion"
 3. "The Role of Respect and Trust in Strengthening Monastic Communities"
 4. "Promoting Saṃgha Harmony: A Study of Ethical Speech and Action"
 5. "The Spiritual Value of Unity and Understanding in Buddhist Practice"
-

10. Interactive Group Project Ideas (10):

1. Develop a guidebook on fostering unity in monastic life.
2. Role-play scenarios demonstrating adherence to Pācittiya Rule 19.
3. Create reminder cards summarizing the principles of unity and reconciliation.
4. Host a discussion on the spiritual value of trust and mutual respect.
5. Write and perform a skit illustrating the consequences of fostering disunity.

6. Conduct a workshop on mindful communication and conflict resolution.
7. Develop a presentation on the ethical dimensions of Saṃgha harmony.
8. Organize a quiz game to reinforce knowledge of Rule 19.
9. Create a video illustrating the values of compassion and unity.
10. Collaborate on a project to improve interpersonal relationships in the Saṃgha.

Reference Books for Further Study:

1. **"The Book of Discipline"** by I.B. Horner - ISBN 978-0860130728
2. **"Buddhist Ethics"** by Damien Keown - ISBN 978-0192804570
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Pācittiya Rule 20: "The Rule Against Refusing a Formal Saṃgha Resolution"

From Page No.: 8 To Page No.: 90

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 20 prohibit?
 2. Why is it important for a bhikkhu to abide by a formal Saṃgha resolution?
 3. What are the consequences of refusing a formal decision made by the Saṃgha?
 4. How does this rule promote unity and cooperation in monastic life?
 5. Describe a scenario where a bhikkhu might unintentionally violate this rule.
-

Comprehensive Assessment for Pācittiya Rule 20

1. True or False Questions (10 Questions):

1. Pācittiya Rule 20 prohibits a bhikkhu from refusing to abide by a formal Saṃgha resolution.
2. A bhikkhu may disagree with a resolution but must still follow it.
3. Refusing a Saṃgha decision fosters trust and unity within the community.
4. Observing this rule ensures cooperation and harmony in the Saṃgha.
5. A bhikkhu has the right to challenge a resolution if it violates the Dhamma-Vinaya.
6. This rule applies only to resolutions related to personal behavior.
7. Following formal resolutions demonstrates respect for communal decision-making.
8. Ignoring a Saṃgha resolution is considered a violation of Pācittiya Rule 20.

9. Cooperation in decision-making aligns with the principles of the Dhamma.
10. Violating this rule can lead to discord and disunity in the Saṃgha.

2. Matching Questions (10 Questions):

Column A	Column B
Pācittiya Rule 20	Prohibits refusing Saṃgha resolutions
Unity	Fostered by following formal decisions
Refusing resolutions	Leads to discord in the Saṃgha
Formal decision-making	Reflects communal cooperation
Respect for resolutions	Essential for Saṃgha harmony
Mutual trust	Strengthened by adherence to this rule
Disregarding decisions	Violates this rule
Cooperation	Aligns with the principles of the Dhamma
Harmony	Promoted by observing Saṃgha resolutions
Communal responsibility	Encouraged through this rule

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 20 prohibits a bhikkhu from _____ a formal Saṃgha resolution.
2. Observing this rule promotes _____ and _____ in the monastic community.
3. Disregarding a resolution disrupts _____ and mutual respect.
4. Respecting Saṃgha resolutions reflects the Dhamma's emphasis on _____.
5. A bhikkhu must follow formal resolutions unless they violate the _____.
6. Cooperation in communal decisions fosters _____ within the Saṃgha.
7. Violating this rule leads to _____ and conflict among bhikkhus.
8. Adhering to resolutions demonstrates _____ and communal trust.

9. Refusing a Saṃgha resolution weakens the sense of _____ and responsibility.
 10. Observing this rule helps maintain _____ and spiritual discipline.
-

4. Short Answer Questions (10 Questions):

1. What actions are prohibited under Pācittiya Rule 20?
 2. How does this rule ensure unity and cooperation within the Saṃgha?
 3. Explain the role of respect and responsibility in following Saṃgha resolutions.
 4. What are the consequences of disregarding a formal decision made by the Saṃgha?
 5. Describe the spiritual significance of adhering to communal resolutions.
 6. Provide an example of a scenario where a bhikkhu may unintentionally violate this rule.
 7. Why is it important to follow resolutions even if one personally disagrees with them?
 8. How does this rule align with the principles of harmony and mutual trust in monastic life?
 9. Discuss the role of communal decision-making in fostering Saṃgha cooperation.
 10. Reflect on the importance of maintaining respect for formal resolutions in monastic practice.
-

5. Team Paper Presentation Titles (5 Titles):

1. "The Importance of Respecting Communal Decisions in the Saṃgha"
 2. "Fostering Unity Through Adherence to Formal Resolutions"
 3. "The Ethical Dimensions of Cooperation and Trust in Monastic Life"
 4. "Promoting Harmony Through Saṃgha Decision-Making"
 5. "Pācittiya Rule 20: Strengthening Communal Responsibility in the Saṃgha"
-

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on how respecting Saṃgha resolutions fosters harmony and mutual trust.

Quiz Questions (Multiple Choice):

1. What principle does Pācittiya Rule 20 primarily uphold?
 - a) Unity
 - b) Cooperation
 - c) Respect for communal decisions
 - d) All of the above
2. What should a bhikkhu do if he disagrees with a Saṃgha resolution?
 - a) Refuse to follow it
 - b) Attempt to change it unilaterally
 - c) Respectfully follow it while addressing concerns later
 - d) Ignore the resolution

Follow-Up Suggestions:

- Weekly discussions on the importance of cooperation and communal harmony in monastic practice.

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** A bhikkhu respectfully adhering to a formal Saṃgha resolution despite personal disagreement.
 2. **Simulation:** Discussing the consequences of disregarding a formal Saṃgha decision.
 3. **Explaining to Newcomer:** Teaching the importance of Rule 20 for fostering cooperation.
 4. **Handling Related Situations:** Practicing respectful engagement in communal decision-making.
 5. **Practical Application:** Role-playing scenarios that promote understanding and trust in formal resolutions.
-

8. Reflective Prompts (5):

1. How does observing this rule deepen your understanding of communal harmony?
 2. Reflect on the role of trust in following Saṃgha resolutions.
 3. Write about a time when respecting a formal decision strengthened relationships in your community.
 4. Consider how cooperation in decision-making aligns with the principles of the Dhamma.
 5. Reflect on the long-term benefits of fostering unity through communal responsibility.
-

9. Essay Prompts (5):

1. "The Ethical Importance of Following Formal Resolutions in the Saṃgha"
 2. "Fostering Cooperation and Trust Through Pācittiya Rule 20"
 3. "The Role of Unity and Respect in Strengthening Monastic Communities"
 4. "Promoting Harmony Through Adherence to Saṃgha Resolutions"
 5. "The Spiritual Value of Communal Decision-Making in Buddhist Practice"
-

10. Interactive Group Project Ideas (10):

1. Develop a guidebook on the ethical importance of communal decision-making.
2. Role-play scenarios demonstrating adherence to Pācittiya Rule 20.
3. Create reminder cards summarizing the principles of unity and cooperation.
4. Host a discussion on the spiritual value of trust and mutual respect.
5. Write and perform a skit illustrating the consequences of refusing a resolution.
6. Conduct a workshop on mindful participation in Saṃgha decision-making.
7. Develop a presentation on the ethical dimensions of respecting resolutions.

8. Organize a quiz game to reinforce knowledge of Rule 20.
9. Create a video illustrating the values of trust and cooperation.
10. Collaborate on a project to improve understanding of communal responsibility in the Saṃgha.

Reference Books for Further Study:

1. **"The Book of Discipline"** by I.B. Horner - ISBN 978-0860130728
2. **"Buddhist Ethics"** by Damien Keown - ISBN 978-0192804570
3. **"Introduction to Buddhist Ethics"** by Peter Harvey - ISBN 978-0521556408
4. **"The Dhammapada: Teachings of the Buddha"** by Eknath Easwaran - ISBN 978-1586380205
5. **"Vinaya Texts"** by T.W. Rhys Davids - ISBN 978-1230228606
6. **"The Path of Purification" (Visuddhimagga)** by Bhaddantācariya Buddhaghosa - ISBN 978-0861716495
7. **"In the Buddha's Words"** by Bhikkhu Bodhi - ISBN 978-0861714910
8. **"Buddhist Monastic Discipline"** by K.L. Dhammajoti - ISBN 978-9575984604
9. **"The Life of the Buddha"** by Bhikkhu Ñāṇamoli - ISBN 978-9552401169
10. **"Mindfulness in Plain English"** by Bhante Gunaratana - ISBN 978-0861719068

Questionnaires By:

Teacher ID Number: _____

Teacher Name: _____

Year of Academic: _____

Dear Respected Elders, Scholars, and Devotees,

I hope this message finds you in good health and the Dhamma. It is with humility and devotion that I write to share my aspiration to create a series of books on the **227 rules of the Pātimokkha**, which form the foundation of the Vinaya Pitaka. This effort is part of my lifelong journey as a monk to deepen my understanding of the Dhamma-Vinaya and to contribute to the preservation and dissemination of these sacred teachings.

The structure of this series will encompass the following chapters:

1. **The 4 Pārājikas**
2. **The 13 Saṃghādisesas**
3. **The 2 Aniyatas**
4. **The 30 Nissaggiyas**
5. **The 92 Pācittiyas**
6. **The 4 Pāṭidesanīyas**
7. **The 75 Sekhiyas**
8. **The 7 Adhikaraṇasamathas**

This work is a reflection of my experience as a young monk striving to understand and convey the profound teachings of the Vinaya. I recognize that this undertaking is both vast and intricate, and as I journey through it, I am aware of my limitations. Despite my sincerest efforts to ensure accuracy and clarity, there may be instances where errors or misunderstandings occur.

To make this work widely accessible, I intend to distribute it globally through **Amazon** and **Academia.edu**. Furthermore, I will donate this book to **Dhamma websites** and other platforms to ensure it reaches practitioners, monks, novices, and laypeople who wish to learn about the Vinaya.

With deep respect and humility, I kindly request your guidance and corrections should you identify any inaccuracies in my work. Your wisdom and feedback are invaluable to me, and I consider them essential for refining this project so that it may serve as a reliable resource for monks, novices, and lay practitioners alike.

Writing this series has been one of the most challenging yet fulfilling endeavors of my life. It has strengthened my commitment to the Dhamma and my resolve to uphold the monastic precepts. I hope that this work, though imperfect, will inspire others to study and practice the Vinaya with the same earnestness.

May this effort bring merit to all sentient beings and contribute to the propagation of the Buddha's teachings. I remain deeply grateful for your understanding, support, and corrections as I undertake this humble task.

With respectful devotion,

May all beings be free from suffering.
May all beings realize the peace of Nibbāna.

Yours in the Dhamma,

Teaching with Compassion,
Bhikkhu Indasoma Siridantamahaapalaka
27th October 2024, 8:00 AM
Buddha Gaya, Gaya Bihā, India

Sādhū, Sādhū, Sādhū.

Thank You Note

To my esteemed teacher, Venerable Indaka, Co-Founder of the Hswagata Buddha Tooth Relics Preservation Museum, Myanmar,

With deep respect and gratitude, I offer this humble note of appreciation for your guidance and support. This book is dedicated to you as a small token of my respect and gratitude for the knowledge and insight you have shared with me. During my time in India, your discussions and lectures provided me with invaluable wisdom and direction, helping me grow both intellectually and spiritually.

Your dedication to preserving the Buddha's teachings and your work with the Hswagata Buddha Tooth Relics Preservation Museum have been a true inspiration. The depth of your knowledge and the compassion with which you share it are qualities that I deeply admire and strive to emulate in my own life.

Thank you, Venerable Indaka, for your generosity of spirit and for the profound impact you have had on my journey. This book is offered in honor of your guidance, as a reflection of the respect and appreciation I hold for you.

With deep gratitude and reverence,

Sao Dhammasami

Teaching with Compassion

27th Oct 2024

8:00 AM , Buddha Gaya, Gaya Biha , India .

Final Reflection: The Path to Nibbāna

As I bring this work, *Monastic Dhamma Vinaya Curriculum for Monks*, to completion, I find myself contemplating a profound question: *Will the act of writing this book lead me to Nibbāna?*

The path to Nibbāna, as taught by the Blessed One, is one of purification, discipline, and wisdom. Writing this book has been an act of devotion, a labor of love rooted in compassion for those who seek to understand the Dhamma and Vinaya. But the words in these pages are but a guide. True liberation lies not in the written word but in the practice of what is taught.

If this book serves as a light to illuminate the noble path for others, encouraging them to walk the way of mindfulness, virtue, and wisdom, then it becomes a part of my own journey toward Nibbāna. For each moment spent in the service of the Dhamma is a step away from ignorance and closer to the cessation of suffering.

This work is a testament to the aspiration that all beings may find freedom from the cycle of birth and death. It is my humble offering to the Saṅgha, to the seekers, and to the world. Whatever merit arises from this endeavor, I dedicate it to the attainment of Nibbāna for myself and all sentient beings.

May the teachings contained here inspire purity, peace, and practice. May they sow seeds of wisdom and compassion in the hearts of those who read them. And may all beings realize the ultimate truth, the unconditioned peace of Nibbāna.

May all beings be free from suffering.
May all beings realize the peace of Nibbāna.

**Teaching with Compassion,
Bhikkhu Indasoma Siridantamahaapalaka
27th October 2024, 8:00 AM
Buddha Gaya, Gaya Bihā, India**

Sādhū, Sādhū, Sādhū.

Acknowledgements Section for the Book:

I would like to express my profound gratitude to those who made significant contributions to the creation and realization of this book:

1. Venerable Ashin Indaka – Co-Founder of the Hswagata Buddha Tooth Relics Preservation Museum in Myanmar and a cherished teacher to the author. His Dhamma delivery and profound support during our shared moments in India have been a lasting inspiration.
2. Wat Tai Khuva Boonchum Buddha Gaya Abbot – Venerable Ashin Indaka, for his invaluable assistance and care, especially during my heart attack in India. Your compassion exemplifies true monastic kindness.
3. Mr. Amit Singh – For his unwavering assistance in our daily food preparation throughout our time in India. Your dedication and service are deeply appreciated.
4. Mr. Hein Tayza – For consistently supporting and assisting both Ashin Indaka and me during our time in India. Your help was a constant source of comfort and ease.
5. Dona Benefactors and Supporters – Special thanks to My Mother and all family members and again U Win Thura Shane and Daw Lin Zar Chi from Singapore for their generous support, as well as to Nun Daw Sudassana and Daw Surocana for their unwavering contributions. I also extend my gratitude to Daw Khin Kyi Phyu @ Ma Kauk from Thailand and Daw Cho Cho Oo from Japan for her invaluable help.

This book stands as a testament to the shared efforts, kindness, and support of those who joined us on our path, contributing not only to our wellbeing but to the cultivation and dissemination of the Dhamma.



Guiding Lights on the Path of Monastic Life

Guiding Lights on the Path of Monastic Life illuminates Theravada Buddhism's monastic practices. This guide, by experienced monastics and scholars, explores the Ten Precepts and 75 Sekhiya Rules, fostering ethical living, mindfulness, and spiritual growth. From foundational tenets to deeper practices, it offers practical guidance and reflection for novices and experienced practitioners seeking inner peace and liberation.

Sao Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka
The Author

Monastic Dhamma Vinaya Curriculum for Monks and Novices

How to Use This Book: Instructions

This book, "**Monastic Dhamma Vinaya Curriculum for Monks and Novices**," is a comprehensive resource for understanding and practicing monastic discipline. Follow these instructions to optimize your learning experience:

1. Understand the Structure

- **Core Sections:**
 - Buddha Dhamma and Sangha Vandana.
 - The Ten Precepts and 75 Sekhiya Rules.
 - Monastic etiquette and the purpose of the Vinaya.
 - **Lesson Format:**
 - **Objectives:** Learn the key takeaways for each chapter.
 - **Warm-up Activities:** Prepare your mind with short meditations or reflections.
 - **Main Lesson:** Dive into detailed explanations and discussions.
 - **Experiential Learning:** Engage in role-playing and scenario-based activities.
 - **Assessment:** Utilize tools such as self-reflection, quizzes, and journals.
 - **Tools and Resources:** Make use of visual aids, precept cards, and reflection journals provided throughout the book.
-

Monastic Dhamma Vinaya Curriculum for Monks and Novices

2. For Novices (Sāmaṇeras)

- Start with foundational teachings:
 - The **Ten Precepts** and **75 Sekhiya Rules**.
 - Practice mindfulness daily through:
 - Meditation sessions.
 - Chanting the Pali and English translations of precepts.
 - Reflect on your progress using the journaling prompts.
-

3. For Monks (Bhikkhus)

- Explore advanced discussions on **Vinaya principles**:
 - Ethical conduct and adherence to rules.
 - Building trust and discipline within the Saṅgha and with the laity.
 - Engage with real-world applications:
 - Role-playing scenarios that address monastic challenges.
 - Reflection exercises to deepen understanding of Vinaya.
-

4. Participate Actively

- **Discussion-Based Learning**:
 - Engage in group reflections and Socratic discussions on ethical dilemmas.
- **Experiential Activities**:
 - Role-play scenarios to simulate real-life situations.
- **Game-Based Learning**:
 - Participate in activities like "Precept Practice" or "Vinaya Decision Dice" to enhance understanding interactively.

Monastic Dhamma Vinaya Curriculum for Monks and Novices

5. Incorporate Reflection

- Use **Reflection Notes and Journals**:
 - Document insights and challenges in observing precepts.
 - Reflect on personal growth and discipline.
-

6. Leverage Teaching Techniques

- Educators can follow the **teacher's manual and lesson plans** for structured guidance.
 - Employ the **VAKT (Visual, Auditory, Kinesthetic, Tactile) Approach**:
 - **Visual**: Flowcharts, diagrams, and Pali-English translations.
 - **Auditory**: Chanting and discussions.
 - **Kinesthetic**: Role-playing with monastic items.
 - **Tactile**: Handling precept cards for physical engagement.
-

7. Assess and Improve

- Use **quizzes and scenario-based questions** to test comprehension.
 - Reflect on emotional and spiritual growth with tools like:
 - **Mood Meter Check**.
 - **Emotion Mapping**.
 - Submit feedback through the **Suggestion Box** for personalized guidance.
-

8. Reinforcement and Follow-Up

- Regularly revisit lessons during **weekly chanting practices** or **peer support groups**.
 - Seek mentoring from senior bhikkhus for deeper insights into Vinaya application.
-

Teaching Style, Methods, and Techniques

- **Discussion-Based Teaching:**
 - Open discussions encourage critical thinking and reflection.
 - **Experiential Learning:**
 - Hands-on activities simulate real-life applications.
 - **Socratic Method:**
 - Facilitators ask deep, reflective questions.
 - **Storytelling:**
 - Narrate real-life examples of sāmaṇeras and bhikkhus for inspiration.
 - **Game-Based Learning:**
 - Activities like "Vinaya Decision Dice" foster interactive understanding.
 - **Case Study Method:**
 - Analyze real-life situations to apply Vinaya principles.
 - **Reflection Groups:**
 - Peer groups share insights and challenges.
-

Monastic Dhamma Vinaya Curriculum for Monks and Novices

Assessment System

- **Daily and Weekly Reflections:**
 - Maintain journals for personal insights and growth tracking.
 - **Quizzes:**
 - Test factual understanding with multiple-choice and scenario-based questions.
 - **Role-Playing Evaluations:**
 - Simulate ethical dilemmas and observe decision-making skills.
 - **Self-Assessment Tools:**
 - Use tools like mood charts and reflection exercises to self-evaluate.
 - **Continuous Feedback:**
 - Suggestion boxes provide anonymous feedback opportunities.
-

Suggestions for Effective Learning

- **Create a Supportive Environment:**
 - Encourage open discussions and peer support.
 - **Use Reinforcement Tools:**
 - Precept cards for daily mindfulness reminders.
 - A bell system for prompting reflection.
 - **Mentorship:**
 - Pair with experienced bhikkhus or sāmaṇeras for guidance.
-

Monastic Dhamma Vinaya Curriculum for Monks and Novices

Additional Enhancements

1. Software Integration:

- Upcoming apps for **Google Play Store** and **Apple App Store** will offer digital tools to enhance learning.

2. Digital Resources:

- PowerPoint presentations and YouTube lesson plans will be integrated into the second edition.
- Visit www.hswagata.com in 2025 for updates and additional resources and **assessment Answer**.

In **mid-2025**, the foundational cycle **Training of Trainers (TOT) Batch 3** program will be launched to empower educators in effectively delivering the "Monastic Dhamma Vinaya Curriculum for Monks and Novices." This **Effective Teaching Skills Package Training** will provide:

1. **Comprehensive Instruction:** Educators will learn advanced methodologies for teaching the curriculum, with a focus on effective communication and learner engagement.
2. **Practical Training:** Participants will engage in workshops, role-playing, and interactive sessions to develop their skills in delivering lessons.
3. **Resource Utilization:** The program will emphasize the use of teaching aids such as PowerPoint presentations, precept cards, and visual diagrams for structured and impactful instruction.
4. **Certification:** Graduates of the TOT program will receive certification, equipping them to teach and mentor others in the application of the Dhamma and Vinaya

For more information or feedback, email saodhammasami@hswagata.com.

Monastic Dhamma Vinaya Curriculum for Monks and Novices



The Foundational Cycle Training of Trainer **FCTOT**

The Effective Teaching Skills
Package Teacher Training

Phra Medhivajrapundit, Prof. Dr.
Director of International Buddhist Studies College.



Dr. Phra Palad Sorwit Aphipanyo
Assistant Professor, Faculty of Education



Sao Dhammasami
Visiting Teacher, Bangkok International University,
Ph.D. Graduate, Peace Studies Program, BNU



Ajarn Prasert Kamnuat
Visiting Teacher of Thai Language, Bangkok International University

November **9, 2023**–
February **28, 2024**

Session Duration :
**4:00PM–
5:30PM**

Wednesday, Thursday, Friday
(3 days per week)

At 3rd floor,
Phra Brahmapudith Building
of International Buddhist
Studies College (IBSC),
Mahachulalongkornrajavid-
yalaya University,
Wang-Not Phra Nakorn
Si Ayutthaya province.



SCAN ME



Ashin Vilasa
Ph.D. Graduate
MC



Monastic Dhamma Vinaya Curriculum for Monks and Novices



CEYLON JORNEY
TAI SANGHA



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Teachings Methodology
in Modern Learning

FCTOT

The Effective Teaching Skills
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SAO DHAMMASAMI
Master Trainer,
European
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University



VEN. CANDASIRI
(Organizer)



VEN. MUNIVARA (MC)



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BHIKKHU INDASOMA SIRIDANTAMAHAAPALAKA

Monastic Dhamma Vinaya Curriculum for Monks and Novices



Meet Your Instructor

Sao Dhammasami founded the Monastic Dhamma Vinaya Curriculum for Monks and Novices.

I created this program to help Novice Monks, Lay Practitioners, and Monastic Teachers quickly embrace an ethical, harmonious life while improving their ethical understanding without needing to fully grasp complex Buddhist doctrines, eliminating all personal ethical dilemmas independently, or mastering mindfulness techniques perfectly on the first try.

The motivation for creating this textbook and accompanying materials stems from an educational initiative within the monastic community, sparked by the efforts of Nan Daw Sudassana, a Ph.D. candidate in Buddhist Studies at Mahachulalongkornrajavidyalaya University (IBSC). During her participation in the *Foundational Cycle Training of Trainer Program*, she received both theoretical and practical training in teacher training methods, lesson planning, and management skills. This experience illuminated the need for a structured educational framework for monastic teachings, particularly concerning novice conduct.

Inspired by this, Nan Daw Sudassana encouraged the author, Sao Dhammasami, to create comprehensive resources, including a textbook, lesson plan guide, and teacher manual, aimed at novices learning monastic precepts.

The *Foundational Cycle Training of Trainer (FCTOT) Teacher Training* will be held in mid-2025 as the 3rd batch, continuing to provide rigorous theoretical and practical training to further enhance teaching skills for monastic education.

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Buddha Dhamma and Sangha Vandana

Namô Tassa Bhagavatô Arahâtô Sammâ-Sambuddhassa

Buddha Vandana

Iti pi so Bhagavâ-Araham Sammâ-sambuddho. Vijjâ-carana sampanno Sugato Lokavidû Anuttarro Purisa-damma-sârathi Satthâ deva-manussânânam Buddho Bhagavâti

Dhamma Vandana

Svâkkhato Bhagavatâ Dhammo Sanditthiko Akâlîko Ehi-passiko Opanâyiko Paccattam veditabbo viññuhiti.

Sangha Vandana

Supati-panno Bhagavato sâvaka sangho, Ujupati-panno Bhagavato sâvaka sangho. Ñâya-patipanno Bhagavato sâvaka sangho. Sâmici-patipanno Bhagavato sâvaka sangho Yadidam cattâri purisa yugâni attha-purisa-puggalâ Esa Bhagavato sâvaka sangho. Âhu-neyyo, pâhu-neyyo, Dakkhi-neyyo, añjalikaraniyo, anuttaram puññakkhetam

Homage to the Blessed One!

Homage to Arjariyasa, the Blessed One, the Worthy One, the Perfectly Self-Enlightened One.



The Lord Buddha

Homage to Buddha' Relics

Ye ca Buddha Homage to Triple Gem & Buddha's Various Relics

Ye ca danta atita ca, ye ca danta anagata paccupanna ca ye danta,
sabbe vandami te aham



The Motivation for creating this book

The motivation for creating this textbook



The Picture of Venerable Ashin Indaka

The motivation for creating this textbook and accompanying materials stems from an educational initiative within the monastic community, sparked by the efforts of Nan Daw Sudassana, a Ph.D. candidate in Buddhist Studies at Mahachulalongkornrajavidyalaya University (IBSC). During her participation in the "Foundational Cycle Training of Trainer Program," she received both theoretical and practical training in teacher training methods, lesson planning, and management skills. This experience illuminated the need for a structured educational framework for monastic teachings, particularly concerning novice conduct.

Inspired by this, Nan Daw Sudassana encouraged the author, Sao Dhammasami, to create comprehensive resources, including a textbook, lesson plan guide, and teacher manual, aimed at novices learning monastic precepts. This work also serves as an expression of gratitude to Venerable Ashin Indaka, who imparted valuable teachings on monastic ethics and conduct, further guiding the author's own educational journey. This publication aims to honor these teachings, support novice monks in their spiritual discipline, and contribute to the preservation and effective transmission of monastic traditions.

Sao Dhammasami

Teaching With Comappson

27th Oct 2024

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

Preface

This book represents a culmination of insights, teachings, and experiences that have unfolded over the past few years. Commencing in 2022, the writing process has been a deeply reflective journey, one that has been enriched by the encouragement and request of Nun Daw Surosana, a dedicated Ph.D. candidate in Buddhist studies at The International Buddhist Studies College, Mahachulalongkornrajavidyalaya University. Her vision for a comprehensive Monastic Dhamma Vinaya Curriculum for Monks, complete with a textbook, lesson plan, and teacher manual guide, has inspired the creation of this work.

In crafting this curriculum, the aim is to offer accessible resources for those who seek to deepen their understanding of the Buddha's teachings and the Vinaya, particularly for foreign learners. This book will serve not only as a textbook but also as a companion for educators, facilitating a structured approach to learning that honors the profound wisdom of the Dhamma.

The decision to publish this book is also a tribute to the invaluable time I spent in Thailand, India, and Myanmar, where the teachings of my esteemed teacher, Most Venerable Ashin Indaka, profoundly shaped my understanding of Dhamma and Vinaya. His guidance has been instrumental in my journey, and this work stands as a testament to the lessons imparted during those formative days.

As this book is set to be published in a series, it reflects a commitment to ongoing exploration and education in the realm of Buddhist teachings. It is my hope that readers will find in these pages not only knowledge but also inspiration and a sense of connection to the rich tradition of Buddhist monastic practice. May this work serve as a guide for both seasoned practitioners and those new to the path, fostering a deeper appreciation of the Dhamma and its transformative potential.

Bhikkhu Indasoma Siridantamahapalaka

Dear Readers,

I am writing to share my profound motivation behind the creation of this book series, a testament to the invaluable teachings I received from my esteemed teacher, Venerable Ashin Indaka. Our journey together began on November 9th, 2022, when we traveled to Bangkok for my medical treatment. It was during this time of healing that I was granted the unique opportunity to delve deeply into the teachings of the Vinaya and engage in profound Dhamma discussions with my teacher.

The experience was transformative, illuminating my understanding of the path I am on and deepening my commitment to the principles that guide us. Each lesson imparted by Venerable Ashin Indaka resonated deeply within me, and I felt an overwhelming sense of gratitude and responsibility to share these teachings with others. Thus, this book series was born—not merely as a collection of my reflections but as a heartfelt tribute to my teacher’s wisdom and guidance.

Through these pages, I hope to convey the essence of the Dhamma as it was shared with me, to inspire others on their own spiritual journeys, and to honor the teachings that have so profoundly shaped my life. My aspiration is that this work serves as a resource for those seeking understanding and clarity in the practice of Dhamma and the principles of Vinaya.

As we continue this journey together, I invite you to explore the teachings within these pages, to reflect upon them, and to apply them in your own life. May this series not only commemorate my teacher’s influence but also foster a deeper connection to the Dhamma for all who read it.

With heartfelt gratitude,

Ashin Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka

About the Author.

Venerable Ashin Dhammasami (Author Name: Bhikkhu Indasoma Siridantamahāpālaka)



Venerable Ashin Dhammasami is a distinguished scholar and practitioner in the field of Buddhist studies. He is currently a Ph.D. candidate in the Peace Studies Program at the International Buddhist Studies College, Mahachulalongkornrajavidyalaya University in Thailand. He holds a Master's Degree of Pali and has completed his B.A. He enrolled in the field of Pali studies in Sri Lanka, India, and Thailand. As a dedicated educator, he is a Master Trainer

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His academic journey is complemented by his extensive study and practice of the Law of Dependent

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Pācittiya Rule 11 – The Rule Against Destroying Plants

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #11)

1. Pali Script and English Translation

Pali Script

"bhūtagāmapātabyatāya, pācittiyaṃ."

English Translation

"Not to destroy plants. If a bhikkhu destroys or causes someone else to destroy plants that have reached their growing stage or completed their growth, he commits a pācittiya."

This rule prohibits a bhikkhu from destroying plants that have reached maturity or directing someone else to do so on his behalf. This includes trees, shrubs, and other plants with roots, stems, or buds. However, if a bhikkhu accidentally destroys small plants, he does not commit an offense.

2. Purpose of the Lesson

The purpose of this lesson is to help bhikkhus understand the ethical, environmental, and spiritual implications of respecting plant life. By observing this rule, bhikkhus practice non-harm (ahiṃsā) and develop a deep respect for all forms of life, aligning with the Buddhist principle of compassion toward all beings. This rule promotes mindfulness, self-restraint, and care for the environment.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

3. Objectives

1. Understanding

Bhikkhus will comprehend the ethical, environmental, and spiritual reasons for not destroying plants and will understand the process of making fruits and vegetables consumable according to Vinaya guidelines.

2. Application

Bhikkhus will practice applying this rule by refraining from harming plants and by understanding the proper process for authorizing fruits and vegetables for consumption.

3. Reflection

Bhikkhus will reflect on the principle of non-harm and respect for life, and how observing this rule aligns with the Dhamma.

Monastic Dhamma Vinaya Curriculum for Monks, *bhūtagāma*, the 92 *pācittiya*s

Summary of Pācittiya 11 (Destruction of Plants and Permissible Consumption)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not destroy or cause someone else to destroy plants that have reached their growing stage or completed growth.
Implication	Destroying a plant or tree intentionally results in a <i>pācittiya</i> offense. Destroying a germ (root, stem, joint, bud, seed) is considered a fault, but not a <i>pācittiya</i> .
Exceptions	- Accidental destruction of small plants incurs no fault. - Moss, which has no bud or leaves, is considered a germ, and thus destroying it is not a <i>pācittiya</i> .
Offering of Fruits	To consume fruits or vegetables containing edible grains, roots, or seeds, the fruit must be made "authorized" (<i>kappiya</i>) by a layperson or novice (<i>sāmaṇera</i>).
Methods of Authorization	1. Creating a notch with a nail. \n 2. Marking by fire (cooking, etc.). \n 3. Cutting with a knife.
Process for Offering	- The <i>kappiya</i> (layperson or novice) must announce the authorization to the <i>bhikkhu</i> and then mark the fruit by notching or cutting. \n - The <i>bhikkhu</i> receives the authorized fruit either by touching it from the base, receiving it in a container, or from a table.
Formula for Requesting Authorization	If the fruit is not authorized, the <i>bhikkhu</i> can request a <i>kappiya</i> to authorize it by saying, " <i>kappiyaṃ karohi</i> " ("Please make this fruit authorized").
Formula for Authorization	The <i>kappiya</i> can say, " <i>kappiyaṃ bhante</i> " ("Now being authorized, Venerable") to indicate the fruit is ready for consumption.
Special Cases	- If multiple fruits are in contact with each other, damaging one authorizes all. - Authorization is permanent and does not need repetition if re-offered. - Fruits with cooked or infertile seeds, or young, non-fertile seeds, do not need authorization. - Certain roots (e.g., ginger, radish) and uncooked cereals (e.g., corn, wheat) need authorization if they can germinate.

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4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focusing on compassion and interconnectedness with all living beings, including plants.
- **Reflection Sharing:** Invite bhikkhus to share any personal experiences where they practiced non-harm and respect for the environment.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on environmental mindfulness and non-harm, linking it to the responsibility of protecting plant life in line with this rule.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits bhikkhus from destroying plants or directing others to do so. Differentiate between "real plants" (plants that have reached maturity) and "germs" (such as seeds or roots), which are not considered full plants.

2. Guidelines for Consuming Fruits and Vegetables

- Explain the process for authorizing fruits and vegetables for consumption according to Vinaya.

There are three methods for a kappiya (layperson) or sāmaṇera to make fruits consumable:

Notch made with a nail

Marking by means of fire (e.g., cooking)

Cutting with a knife

- Outline the process of how a bhikkhu may request a kappiya to authorize fruit using phrases like "kappiyaṃ karohi" ("Please make this fruit authorized"), and how the kappiya responds by confirming it is authorized.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists and the purpose of authorizing fruits. How does observing this rule reflect the Dhamma's principles of non-harm and respect for nature?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the value of respecting plant life. Encourage them to consider how following this rule aligns with the principle of ahiṃsā (non-harm) and helps cultivate compassion.

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5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

: Pair bhikkhus to practice requesting fruit authorization from a kappiya, following the Vinaya guidelines. This exercise helps them become familiar with the correct procedure and respectful ways to make such requests.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the insights and challenges they encountered while adhering to this rule. Encourage discussions on the principle of non-harm and respect for plant life.

6. Game-Based Learning Activity: "Fruit Authorization Challenge" (10 minutes)

Fruit Authorization Challenge

In this activity, bhikkhus practice using the proper procedures for authorizing fruits and vegetables with a kappiya in different scenarios. They discuss rule-compliant ways to handle fruits that need to be authorized, reinforcing their understanding of non-harm and respect for the environment.

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7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a flowchart to illustrate the steps for authorizing fruits and vegetables, showing the three methods and correct phrasing.
- **Auditory:** Share a story from the Dhamma about respecting nature and the interconnectedness of all life forms.
- **Kinesthetic:** Practice role-playing to reinforce the procedures for authorizing fruits and vegetables in a respectful and rule-compliant manner.
- **Tactile:** Provide small reminder cards with key points about fruit authorization and the principle of non-harm.

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule impacts their sense of respect and mindfulness toward plant life.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application and authorization procedures.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with non-harm and environmental mindfulness.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

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Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing respect for plants influences their peace of mind and sense of connection to nature.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about practicing non-harm toward plants.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of respecting plant life.
- **Authorization Reminder Cards:** Provide small cards with key steps for requesting fruit authorization and the principle of non-harm.

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11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of respecting plant life and non-harm.
- **Experiential Learning:** Use role-playing to practice respectful requests for fruit authorization within Vinaya guidelines.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of non-harm and environmental respect.
- **Storytelling:** Share narratives that illustrate the Buddha's teachings on compassion and respect for all living beings.
- **Case Study Method:** Present scenarios to analyze rule-compliant ways of handling fruits and vegetables.
- **Game-Based Learning:** Use Fruit Authorization Challenge to reinforce proper procedures and respect for the environment.
- **Scaffolding:** Provide structured support to help bhikkhus understand the rule and the authorization process, encouraging independent reflection.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing non-harm toward plants.

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where non-harm toward plants must be observed.
2. **Reflection:** Reflect on challenges and insights in practicing environmental mindfulness.
3. **Conceptualization:** Connect the practice of respecting plants with broader values of non-harm in the Dhamma.
4. **Application:** Develop strategies for managing plant-related tasks while upholding the principle of non-harm.

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13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing non-harm and respect for nature.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to environmental mindfulness and inner peace.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with respecting plants and following fruit authorization guidelines.
- **Environmental Respect Challenges:** Set challenges for bhikkhus to practice non-harm in their daily interactions with plant life.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of respecting all forms of life.
- **Encourage Story Sharing:** Share stories from the Dhamma about the importance of compassion and non-harm toward all beings.
- **Personal Journals:** Encourage bhikkhus to document their journey in cultivating respect for plants according to this rule.

Pācittiya Rule 12 – The Rule Against Avoiding or Changing the Subject in Saṃgha Discussions

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #12)

1. Pali Script and English Translation

Pali Script

"aññavādake, vihesake pācittiyaṃ."

English Translation

"Not to change the conversation when the saṃgha asks a question. If a bhikkhu bothers the community of the saṃgha by giving a reply that does not correspond with the question being asked, or by remaining silent, he commits a pācittiya."

This rule specifies that a bhikkhu should not avoid or change the subject when the Saṃgha asks him a question. Providing an unrelated answer or refusing to answer without valid reason disrupts the communication and harmony within the Saṃgha, and therefore, incurs a pācittiya.

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2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of respect and directness in communication within the Saṃgha. By observing this rule, bhikkhus promote transparency, harmony, and mutual respect. This rule reinforces the values of honesty, attentiveness, and responsibility, fostering an environment where questions and concerns can be addressed constructively.

3. Objectives

1. Understanding

Bhikkhus will understand the ethical and spiritual reasons for addressing questions directly and the importance of avoiding evasive responses in Saṃgha discussions.

2. Application

Bhikkhus will practice applying this rule by responding directly to questions asked within the Saṃgha and participating in discussions with attentiveness and respect.

3. Reflection

Bhikkhus will reflect on the importance of transparency, trust, and open communication for fostering unity and mutual respect in the Saṃgha.

Monastic Dhamma Vinaya Curriculum for Monks, *bhūtagāma*, the 92 *pācittiya*s

Summary of Pācittiya 12 (Responding to the Saṃgha's Questions)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not change the subject or remain silent when the <i>saṃgha</i> asks him a question.
Implication	Giving an irrelevant answer or refusing to answer (remaining silent) when asked by the <i>saṃgha</i> constitutes a <i>pācittiya</i> offense.
Corrective Action	If a <i>bhikkhu</i> responds inappropriately or remains silent, the <i>saṃgha</i> may address him with a specific formula to prompt a correct response.
Further Condition	If, after being prompted, the <i>bhikkhu</i> still fails to provide an appropriate answer to the original question, he incurs <i>pācittiya</i> 12.
Purpose	This rule upholds respect for the <i>saṃgha</i> 's authority and maintains order in discussions, ensuring that questions are addressed directly and sincerely.

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focusing on openness, transparency, and mindfulness in communication.
- **Reflection Sharing:** Invite *bhikkhus* to share any experiences where clear and direct communication helped resolve a misunderstanding or fostered trust.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on respectful communication and non-harm, linking it to the importance of directness and attentiveness in responding to the Saṃgha.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits evading questions or changing the subject when the Saṃgha asks a bhikkhu a question. Discuss why this rule supports respect and attentiveness in Saṃgha discussions and fosters a spirit of harmony and trust.

2. Guidelines for Respectful Communication

Explain how direct and honest communication aligns with the Dhamma and the value of mutual respect in the Saṃgha. Discuss situations where a bhikkhu might feel reluctant to answer directly and ways to handle such situations respectfully.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does giving a relevant answer or acknowledging a question support the values of the Saṃgha? What are the consequences of avoiding or changing the subject?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of attentiveness in communication and the value of responding mindfully and directly in discussions with the Saṃgha.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

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: Pair bhikkhus to practice responding directly to questions posed by the Saṃgha. This exercise helps them develop respectful and direct responses, even in situations where they may feel uncomfortable or uncertain.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the challenges and insights they encountered while adhering to this rule. Encourage discussions on the value of transparency and respect in maintaining harmonious communication.

6. Game-Based Learning Activity: "Direct Response Challenge" (10 minutes)

Direct Response Challenge

Bhikkhus take turns asking each other questions related to Saṃgha life, and each bhikkhu practices responding directly and respectfully. This activity reinforces attentiveness and the importance of clear communication.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a chart to illustrate effective communication techniques that foster respect and clarity.
- **Auditory:** Share a story from the Dhamma that emphasizes the value of direct and honest communication in maintaining harmony.
- **Kinesthetic:** Practice role-playing scenarios to develop attentiveness and respectful communication skills.
- **Tactile:** Provide small reminder cards with guidelines for effective communication within the Saṃgha.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their communication skills and respect for the Saṃgha.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with attentive and direct communication.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing direct communication influences their peace of mind and trust within the Saṃgha.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

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10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about transparent and respectful communication.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of attentiveness and honesty in their responses.
- **Communication Reminder Cards:** Provide small cards with guidelines for practicing direct and respectful communication.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of direct and respectful communication within the Saṃgha.
- **Experiential Learning:** Use role-playing to practice responding to questions directly and honestly within the Saṃgha.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of transparency and attentiveness.
- **Storytelling:** Share narratives that illustrate the importance of honest and respectful communication.
- **Case Study Method:** Present scenarios to analyze appropriate ways of handling Saṃgha questions.
- **Game-Based Learning:** Use Direct Response Challenge to reinforce attentiveness and clear communication.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent reflection.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing respectful communication.

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12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where attentive and respectful responses are practiced.
2. **Reflection:** Reflect on challenges and insights in practicing transparency in communication.
3. **Conceptualization:** Connect the practice of attentive communication to broader values of respect and unity in the Dhamma.
4. **Application:** Develop strategies for responding thoughtfully and directly within Saṃgha discussions.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing direct and respectful communication.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to open and honest communication.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with maintaining direct and respectful communication within the Saṃgha.
- **Transparent Communication Challenges:** Set challenges for bhikkhus to practice attentiveness and clarity in discussions.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of honesty and respect in Saṃgha communication.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of direct and respectful communication.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing transparency and respect according to this rule.

Pācittiya Rule 13 – The Rule Against Blaming or Slandering Another Bhikkhu

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #13)

1. Pali Script and English Translation

Pali Script

"ujjhāpanake, khiyyanake, pācittiyaṃ."

English Translation

"Not to blame or slander a bhikkhu. If a bhikkhu utters blames or slanders against another bhikkhu, he commits a pācittiya."

This rule specifies that a bhikkhu must not blame, criticize, or spread slander about another bhikkhu. Speaking ill of a fellow bhikkhu, whether directly to him or by speaking negatively about him to others, constitutes a violation. However, a bhikkhu does not incur a fault if he is appropriately addressing serious misconduct by another bhikkhu in a respectful and necessary manner.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of harmonious communication and respect within the Saṃgha. By observing this rule, bhikkhus maintain unity and prevent harmful speech that could damage relationships and trust. This rule fosters a supportive environment where bhikkhus are encouraged to approach differences constructively and avoid actions that could lead to discord or resentment.

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3. Objectives

1. Understanding

Bhikkhus will understand the ethical and spiritual reasons for avoiding blame or slander, recognizing the impact of these actions on the Saṃgha’s unity and harmony.

2. Application

Bhikkhus will practice applying this rule by observing mindful and respectful communication, particularly in situations of conflict or disagreement.

3. Reflection

Bhikkhus will reflect on the importance of maintaining harmony, trust, and respect in the Saṃgha, and how this rule supports these values.

Summary of Pācittiya 13 (Blaming or Slandering a Bhikkhu)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not blame or slander another <i>bhikkhu</i> .
Implication	Directly criticizing or spreading slander about another <i>bhikkhu</i> to others incurs a <i>pācittiya</i> offense.
Conditions	This rule applies especially if the <i>bhikkhu</i> being slandered has been assigned a specific role, duty, or task by the <i>saṃgha</i> .
Exceptions	A <i>bhikkhu</i> who criticizes a corrupt <i>bhikkhu</i> does not commit a fault, as such criticism is considered justified.
Purpose	This rule promotes harmony within the <i>saṃgha</i> by discouraging unnecessary criticism and slander among <i>bhikkhus</i> , preserving mutual respect.

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4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on compassion, kindness, and the intention to promote harmony.
- **Reflection Sharing:** Invite bhikkhus to share experiences where respectful communication helped prevent or resolve conflicts within the community.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on transparency and respectful communication, linking it to the importance of avoiding blame or slander to maintain harmony in the Saṃgha.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits criticizing, blaming, or spreading slander about another bhikkhu, either directly or indirectly. Discuss why this rule promotes a spirit of respect and support within the Saṃgha, which is essential for harmonious communal life.

2. Guidelines for Constructive Communication

Explain that while constructive feedback may sometimes be necessary, it must be given respectfully and without malice. Distinguish between harmful speech and necessary communication addressing serious misconduct, which should always be approached with caution and respect.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does avoiding blame and slander promote unity and trust? What are the effects of criticizing or slandering others on relationships within the Saṃgha?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the value of respect in maintaining a supportive community. Encourage them to consider how practicing kindness in speech strengthens the bonds within the Saṃgha.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

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: Pair bhikkhus to practice responding mindfully to challenging situations where they might feel tempted to criticize or blame. This exercise helps them develop respectful responses that avoid blame or slander.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the challenges and insights they encountered while adhering to this rule. Encourage discussions on the value of kindness, respect, and how observing this rule strengthens trust in the Saṃgha.

6. Game-Based Learning Activity: "Speak Kindly Challenge" (10 minutes)

Speak Kindly Challenge

In this activity, bhikkhus take turns discussing hypothetical scenarios where they are faced with difficult situations involving other bhikkhus. They practice expressing any concerns in ways that are respectful and constructive, reinforcing positive communication habits.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a diagram to illustrate effective communication strategies that foster respect and support within the Saṃgha.
- **Auditory:** Share a story from the Dhamma emphasizing the value of kind and respectful speech and the harms of slander.
- **Kinesthetic:** Practice role-playing to develop constructive and respectful responses to challenging interactions.
- **Tactile:** Provide small reminder cards with guidelines for respectful communication and constructive conflict resolution.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their communication skills and sense of respect for the Saṃgha.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with constructive and respectful communication.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing kind and respectful speech influences their peace of mind and trust within the Saṃgha.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

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10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about maintaining kindness and respect in communication.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of respectful and supportive speech.
- **Respectful Communication Reminder Cards:** Provide small cards with guidelines for observing respectful and constructive communication.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of avoiding slander and promoting respect within the Saṃgha.
- **Experiential Learning:** Use role-playing to practice constructive communication and respectful responses.
- **Socratic Method:** Guide bhikkhus through self-reflection on the importance of supportive speech in the community.
- **Storytelling:** Share narratives that illustrate the harms of slander and the value of kindness in speech.
- **Case Study Method:** Present scenarios to analyze appropriate and respectful responses in challenging interactions.
- **Game-Based Learning:** Use Speak Kindly Challenge to reinforce respectful and constructive communication.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent reflection.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing supportive communication.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where constructive and supportive responses are practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining kindness and respect in speech.
3. **Conceptualization:** Connect the practice of respectful communication with the Dhamma's values of compassion and unity.
4. **Application:** Develop strategies for managing difficult interactions while upholding the principles of kindness and respect.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing kind and respectful communication.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to unity and trust within the Saṃgha.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with maintaining kindness and respect in speech within the Saṃgha.
- **Respectful Communication Challenges:** Set challenges for bhikkhus to practice supportive and constructive communication.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of kind speech and respect within the Saṃgha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of respectful and kind communication.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing respect and kindness according to this rule.

Pācittiya Rule 14 – The Rule Against Leaving Saṃgha-Owned Furniture or Bedding Outside Unattended

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #14)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu saṃghikaṃ mañcaṃ vā pīṭhaṃ vā bhisim vā kocchaṃ vā ajjhokāse santha ritvā vā santha rāpetvā vā taṃ pakkamanto neva uddhareyya, na uddharāpeyya, anāpucchā vā gaccheyya, pācittiyaṃ."

English Translation

"Not to leave a mattress or a chair outside without arranging it back suitably. If a bhikkhu installs or causes someone else to install outside a material that belongs to the saṃgha, worthy to be used for sleeping or sitting—such as a bed, a chair, a mattress or a mat—and upon leaving this spot, he does not arrange this material back into its original place, nor makes or tells someone who is fit to arrange it back, he commits a pācittiya."

This rule prohibits a bhikkhu from leaving Saṃgha-owned furniture or bedding outside unattended. The bhikkhu must ensure that any item placed outside is properly put away before leaving the area, either by doing it himself or by asking someone else to handle it.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

2. Purpose of the Lesson

The purpose of this lesson is to help bhikkhus understand the importance of responsibility, respect for communal property, and order within the monastic community. By observing this rule, bhikkhus demonstrate respect for the Saṃgha's resources and mindfulness of communal harmony. This rule also fosters a sense of accountability, as bhikkhus take responsibility for their use of shared items.

3. Objectives

1. Understanding

Bhikkhus will understand the ethical and practical reasons for ensuring that Saṃgha-owned items are properly returned to their place, recognizing the importance of respect and responsibility in communal living.

2. Application

Bhikkhus will practice applying this rule by returning or arranging for others to return any Saṃgha-owned items they use outside, ensuring they are properly stored after use.

3. Reflection

Bhikkhus will reflect on how this rule supports mindfulness, responsibility, and respect for communal resources, promoting order and care in the Saṃgha.

Monastic Dhamma Vinaya Curriculum for Monks, *bhūtagāma*, the 92 *pācittiya*s

Summary of Pācittiya 14 (Leaving Seating or Sleeping Materials Outside)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not leave communal items like a bed, chair, mattress, or mat outside without properly arranging them back in their original place.
Implication	If a <i>bhikkhu</i> uses or sets up such items outside and leaves without returning them to their place or arranging for someone else to do so, he commits a <i>pācittiya</i> .
Applicable Items	This rule applies to any materials belonging to the <i>saṃgha</i> that are used for sleeping or sitting, such as beds, chairs, mattresses, and mats.
Requirement	The <i>bhikkhu</i> must either personally return the item or ask someone suitable to return it to its original place.
Purpose	This rule promotes respect and responsibility for communal property, ensuring items are well-maintained and not left exposed to damage.

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on responsibility and respect for communal property.
- **Reflection Sharing:** Invite *bhikkhus* to share experiences where they practiced mindfulness and care in using shared resources, especially in public or communal settings.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on respectful and responsible behavior, linking it to the importance of care and order in the *Samgha* through proper handling of shared items.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits leaving Saṃgha-owned seating or bedding items outside without arranging them back in their original place. Discuss how observing this rule reflects respect for communal property and attentiveness to order within the Saṃgha.

2. Guidelines for Proper Handling of Communal Property

Explain that this rule reinforces the importance of care and responsibility. Discuss examples of how to arrange items back properly and ways to ask others for assistance respectfully if the bhikkhu cannot return items himself.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does proper care of shared resources support the values of the Saṃgha? What are the effects of leaving shared items unattended or misplaced?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the value of respect and responsibility in handling Saṃgha property. Encourage them to consider how practicing this rule fosters harmony and mindfulness.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

: Pair bhikkhus to practice scenarios where they use Saṃgha-owned furniture outside and must either put it back themselves or ask someone else to handle it. This exercise helps them develop respectful and mindful habits in handling shared resources.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the challenges and insights they encountered while adhering to this rule. Encourage discussion on the value of responsibility and respect for the Saṃgha's communal property.

6. Game-Based Learning Activity: "Return it Right" (10 minutes)

Return it Right

In this activity, bhikkhus take turns discussing or role-playing situations where they use shared items outside. They practice arranging or planning for the proper return of these items, reinforcing mindfulness and respect for Saṃgha property.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a chart to illustrate the steps for properly handling Saṃgha-owned items and returning them after use.
- **Auditory:** Share a story from the Dhamma that emphasizes the importance of mindfulness and responsibility with communal resources.
- **Kinesthetic:** Practice role-playing to reinforce the habit of returning shared items responsibly.
- **Tactile:** Provide small reminder cards with key points about respecting and responsibly handling communal property.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of responsibility and mindfulness.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with handling shared resources responsibly.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing respect for communal property influences their peace of mind and sense of responsibility.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

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10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about maintaining mindfulness and responsibility in communal spaces.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of returning items to their place.
- **Communal Responsibility Reminder Cards:** Provide small cards with guidelines for handling communal property respectfully.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of responsibility and respect within the Saṃgha.
- **Experiential Learning:** Use role-playing to practice respectful and responsible handling of communal items.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of responsibility and mindfulness.
- **Storytelling:** Share narratives that highlight the importance of responsible use of shared resources.
- **Case Study Method:** Present scenarios to analyze respectful and mindful ways of handling Saṃgha property.
- **Game-Based Learning:** Use Return it Right to encourage responsible and mindful behavior with communal property.
- **Scaffolding:** Provide structured support to help bhikkhus understand the rule, gradually encouraging independent application.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for responsibly managing shared items.

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12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where responsible handling of communal property is practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining respect and responsibility for shared resources.
3. **Conceptualization:** Connect the practice of handling communal property with the Dhamma's values of mindfulness and care.
4. **Application:** Develop strategies for managing shared items mindfully and responsibly within the Saṃgha.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing responsibility and mindfulness.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to responsibility within the Saṃgha.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with handling communal property respectfully and responsibly.
- **Mindful Responsibility Challenges:** Set challenges for bhikkhus to practice returning items properly after using them.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of responsibility and respect within the Saṃgha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of responsibility and respect for communal property.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing respect and responsibility according to this rule.

Pācittiya Rule 15 – The Rule Against Leaving a Moved Couch Unattended in the Monastery

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #15)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu saṃghike vihāre seyyaṃ santha ritvā vā santha rāpetvā vā taṃ pakkamanto neva uddhareyya, na uddharāpeyya, anāpuccham vā gaccheyya, pācittiyaṃ."

English Translation

"Not to leave a couch that has been moved in the monastery. If, in a monastery, a bhikkhu himself moves or causes someone else to move a couch (bed, mattress, etc.) and upon leaving, he does not arrange it back suitably, nor causes someone else to arrange it back, or tells anyone who is fit to arrange it back, he commits a pācittiya."

This rule requires that a bhikkhu must not leave a moved couch, bed, or mattress unattended in a monastery without arranging it back to its original place or asking someone to do so. This rule is observed to maintain order and cleanliness in shared spaces, preserving respect for the Saṃgha's property and communal harmony.

2. Purpose of the Lesson

The purpose of this lesson is to emphasize the importance of order, cleanliness, and responsibility in communal living. By observing this rule, bhikkhus demonstrate mindfulness in their interactions with shared property, showing respect for the monastery environment and the Saṃgha. This rule reinforces a sense of accountability and encourages bhikkhus to maintain a well-organized space for everyone's benefit.

Monastic Dhamma Vinaya Curriculum for Monks, bhūtagāma, the 92 pācittiyas

3. Objectives

1. Understanding

Bhikkhus will understand the ethical and practical reasons for arranging communal furniture properly after use, recognizing the importance of respect and responsibility in shared spaces.

2. Application

Bhikkhus will practice applying this rule by arranging any moved furniture back to its place in the monastery or by respectfully requesting assistance.

3. Reflection

Bhikkhus will reflect on how this rule supports communal harmony, order, and mindfulness in maintaining the monastery environment.

Summary of Pācittiya 15 (Leaving a Couch in the Monastery)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not leave a couch (or similar item such as a bed or mattress) in a monastery without returning it to its original place after use.
Implication	If a <i>bhikkhu</i> moves a couch and leaves it out of place without arranging it back, causing someone else to arrange it back, or informing someone fit to do so, he commits a <i>pācittiya</i> offense.
Exception	Leaving a couch in a place protected from termites and rain does not constitute a fault, as it ensures the item is safeguarded.
Purpose	This rule encourages care and responsibility for communal property, ensuring that items are not left exposed to damage or disorganization within the monastery.

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4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focusing on responsibility and respect for shared spaces.
- **Reflection Sharing:** Invite bhikkhus to share any personal experiences where they practiced mindfulness and care in communal areas, particularly when using or moving shared items.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on respect for communal property, linking it to the importance of order and responsibility in maintaining harmony within the monastery.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits leaving a moved couch or bed in a monastery without arranging it back to its original place or having someone else do so. Discuss how observing this rule reflects respect for the shared environment and a commitment to communal harmony.

2. Guidelines for Proper Handling of Shared Furniture

Explain the importance of maintaining order in communal spaces. Discuss appropriate ways to arrange furniture back after use or to ask for assistance if the bhikkhu is unable to return it to its original place.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does proper care of shared resources support the values of the Saṃgha? What are the potential effects of leaving communal furniture misplaced or unattended?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of responsibility in handling communal property. Encourage them to consider how practicing this rule fosters mindfulness and respect for the monastery environment.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

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: Pair bhikkhus to practice scenarios where they use or move a couch or bed in the monastery and must either put it back themselves or ask someone else to handle it. This exercise helps them develop habits of mindful and respectful handling of shared furniture.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the challenges and insights they encountered while adhering to this rule. Encourage discussions on the value of responsibility and respect for communal property and the impact on the Saṃgha.

6. Game-Based Learning Activity: "Furniture Responsibility Challenge" (10 minutes)

Furniture Responsibility Challenge

In this activity, bhikkhus take turns discussing or role-playing situations where they use or move furniture within the monastery. They practice arranging or planning for the proper return of these items, reinforcing mindfulness and respect for communal space.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a diagram to illustrate the proper steps for handling Saṃgha-owned furniture and returning it after use.
- **Auditory:** Share a story from the Dhamma that emphasizes the importance of mindfulness and responsibility in shared spaces.
- **Kinesthetic:** Practice role-playing to reinforce the habit of returning shared items responsibly.
- **Tactile:** Provide small reminder cards with key points about handling communal property with respect and mindfulness.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of responsibility and mindfulness in the monastery.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with handling shared resources responsibly.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing respect for communal property influences their peace of mind and sense of responsibility.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

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10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about responsibility and respect in shared spaces.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of returning items to their place.
- **Communal Responsibility Reminder Cards:** Provide small cards with guidelines for handling communal property responsibly.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of respect and responsibility within the Saṃgha.
- **Experiential Learning:** Use role-playing to practice mindful handling of communal furniture and other items.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of responsibility and respect in shared spaces.
- **Storytelling:** Share narratives that highlight the importance of responsibility in the use of communal property.
- **Case Study Method:** Present scenarios to analyze respectful and mindful ways of handling Saṃgha property.
- **Game-Based Learning:** Use Furniture Responsibility Challenge to reinforce responsible behavior with communal property.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent application.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for managing shared items responsibly.

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12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where responsible handling of communal furniture is practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining respect and responsibility for shared resources.
3. **Conceptualization:** Connect the practice of handling communal furniture with the Dhamma's values of mindfulness and care.
4. **Application:** Develop strategies for managing shared items mindfully and responsibly within the Saṃgha.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing responsibility and mindfulness.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to responsibility within the Saṃgha.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with handling communal property respectfully and responsibly.
- **Mindful Responsibility Challenges:** Set challenges for bhikkhus to practice returning items properly after using them.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of responsibility and respect within the Saṃgha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of responsibility and respect for communal property.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing respect and responsibility according to this rule.

Pācittiya Rule 16 – The Rule Against Setting a Bhikkhu Apart to Make Him Leave

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #16)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu saṃghike vihāre jānaṃ pubbupagataṃ bhikkhuṃ anupakhajja seyyaṃ kappeyya 'yassa sambādho bhavissati, so pakkamissatī' ti etadeva paccayaṃ karitvā anaññaṃ pācittiyaṃ."

English Translation

"Not to set a bhikkhu apart in order to make him leave. If, in a monastery belonging to the saṃgha, a bhikkhu sits or lies down on a place situated against another bhikkhu's spot in such a way that, by feeling uneasy owing to the lack of space, the latter leaves the place, he commits a pācittiya."

This rule prohibits a bhikkhu from intentionally making another bhikkhu feel uncomfortable (e.g., by sitting too close, creating noise, or other disturbances) with the aim of forcing him to vacate his place. A bhikkhu must respect the personal space and lodging of fellow bhikkhus unless there is a legitimate reason for requesting a change, and even then, certain exceptions apply.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of respect, kindness, and harmonious co-living within the Saṃgha. By observing this rule, bhikkhus cultivate empathy and consideration for others, fostering a supportive environment in the monastery. This rule also helps to prevent conflict, maintain personal boundaries, and strengthen unity within the Saṃgha.

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3. Objectives

1. Understanding

Bhikkhus will understand the ethical reasons for not intentionally disturbing another bhikkhu’s space to make him leave, recognizing the importance of respect and empathy.

2. Application

Bhikkhus will practice applying this rule by ensuring their actions and placement do not inconvenience other bhikkhus or make them feel unwelcome in shared spaces.

3. Reflection

Bhikkhus will reflect on how this rule supports harmony, kindness, and mutual respect within the Saṃgha, enhancing a sense of communal care.

Summary of Pācittiya 16 (Setting a Bhikkhu Apart to Make Him Leave)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not intentionally sit or lie in a way that forces another <i>bhikkhu</i> to leave his spot due to discomfort, such as lack of space, noise, or other disturbances.
Implication	Deliberately creating discomfort for another <i>bhikkhu</i> to make him vacate a space results in a <i>pācittiya</i> offense.
Exceptions for Requests	Legitimate reasons allow a <i>bhikkhu</i> to request others to move, but there are exceptions: he may not ask \n - a <i>bhikkhu</i> of greater seniority\n - a sick <i>bhikkhu</i> \n - a <i>bhikkhu</i> devoted to the <i>saṃgha</i> (e.g., teaching <i>dhamma</i> or serving the community).
Purpose	This rule fosters respect and consideration among <i>bhikkhus</i> , ensuring that personal conflicts do not disrupt harmony within the <i>saṃgha</i> by pressuring others to leave shared spaces.

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4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on empathy, kindness, and respect for others' personal space.
- **Reflection Sharing:** Invite bhikkhus to share experiences where mutual respect and kindness helped them feel at ease and supported in communal spaces.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on responsibility and harmony in the monastery, linking it to the importance of respecting each other's space and comfort within the Saṃgha.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits a bhikkhu from disturbing another bhikkhu's lodging to make him leave, whether through crowding, noise, or other forms of disruption. Highlight the importance of personal boundaries and how this rule fosters a respectful and considerate environment.

2. Guidelines for Respectful Conduct in Shared Spaces

Discuss examples of legitimate reasons for requesting someone to move (e.g., for communal needs or during repairs) and exceptions, such as senior bhikkhus, sick bhikkhus, or those serving the Saṃgha, who should never be asked to leave their place.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does respecting each other's personal space promote harmony and trust within the Saṃgha? What are the potential effects of intentionally disturbing another's space?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of respect in communal living and the value of empathy in preserving harmony. Encourage them to consider how following this rule helps strengthen the bonds within the Saṃgha.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

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: Pair bhikkhus to practice respectful behaviors in shared spaces, ensuring they don't crowd or disturb others. This exercise reinforces the habit of being mindful of others' comfort in communal settings.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the challenges and insights they encountered while adhering to this rule. Encourage discussions on the value of empathy and the impact of small acts of respect on community well-being.

6. Game-Based Learning Activity: "Respect Boundaries Challenge" (10 minutes)

Respect Boundaries Challenge

In this activity, bhikkhus take turns discussing or role-playing scenarios where they navigate shared spaces in a considerate way, reinforcing the importance of empathy and mutual respect in communal living.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a diagram to show respectful spatial arrangements in shared areas, illustrating what mindful placement and personal space look like.
- **Auditory:** Share a story from the Dhamma that emphasizes the value of kindness and respect in shared living.
- **Kinesthetic:** Practice role-playing to reinforce respectful behavior and awareness of others' space in communal settings.
- **Tactile:** Provide small reminder cards with guidelines for practicing respect for personal space and mindful conduct.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of empathy and respect for others within the monastery.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with respect and empathy in shared spaces.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing respect for communal space influences their peace of mind and sense of harmony within the Saṃgha.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

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10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about kindness and empathy in shared spaces.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of respecting others' space.
- **Respect Reminder Cards:** Provide small cards with guidelines for observing respectful conduct in communal spaces.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of respect and kindness in the Saṃgha.
- **Experiential Learning:** Use role-playing to practice empathetic and respectful behavior in shared spaces.
- **Socratic Method:** Guide bhikkhus through self-reflection on the value of empathy and kindness within the Saṃgha.
- **Storytelling:** Share narratives that highlight the significance of harmony and respect in communal life.
- **Case Study Method:** Present scenarios to analyze respectful and considerate behavior in shared spaces.
- **Game-Based Learning:** Use Respect Boundaries Challenge to reinforce mindful behavior in communal living.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent reflection and practice.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing respect and empathy in shared spaces.

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12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where respectful behavior in shared spaces is practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining kindness and empathy for others' personal space.
3. **Conceptualization:** Connect the practice of respect for personal space with the broader values of compassion and harmony in the Dhamma.
4. **Application:** Develop strategies for managing shared spaces with empathy and respect within the Saṃgha.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing empathy and respect.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to harmony within the Saṃgha.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with respecting personal space and boundaries within the Saṃgha.
- **Empathy Challenges:** Set challenges for bhikkhus to practice respectful conduct in shared spaces, being mindful of others' comfort.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of empathy and respect in communal living.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of kindness and respect for others.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing empathy and respect according to this rule.

Pācittiya Rule 17 – The Rule Against Expelling a Bhikkhu from Saṃgha Lodging

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #17)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu bhikkhum kupito anattamano saṃghikā vihārā nikkadḍeyya vā nikkadḍāpeyya vā, pācittiyam."

English Translation

"Not to expel a bhikkhu from a lodging belonging to the saṃgha. If a bhikkhu expels or causes someone else to expel a bhikkhu from a lodging place belonging to the saṃgha, he commits a pācittiya."

This rule prohibits a bhikkhu from expelling another bhikkhu from a lodging or shelter that belongs to the Saṃgha. Exceptions are allowed if the bhikkhu being expelled has acted violently, is disobedient, or disrupts the harmony of the Saṃgha. However, even in these cases, expulsion should be approached with caution and consideration for the Saṃgha's values of compassion and harmony.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of compassion, patience, and unity within the Saṃgha. By observing this rule, bhikkhus learn to handle interpersonal conflicts with understanding and forbearance rather than resorting to expulsion. This rule promotes a spirit of tolerance, ensuring that the Saṃgha remains a supportive environment for all members, even in challenging situations.

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3. Objectives

1. Understanding

Bhikkhus will understand the ethical reasons for not expelling another bhikkhu from Saṃgha lodging, recognizing the importance of compassion, tolerance, and conflict resolution.

2. Application

Bhikkhus will practice applying this rule by handling disagreements or conflicts with patience and considering alternative methods for resolving issues without expulsion.

3. Reflection

Bhikkhus will reflect on how this rule supports unity, patience, and empathy within the Saṃgha, fostering a supportive environment even amid challenges.

Summary of Pācittiya 17 (Expelling a Bhikkhu from Saṃgha Lodging)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not expel or cause another <i>bhikkhu</i> to be expelled from a lodging place that belongs to the <i>saṃgha</i> .
Implication	Expelling a <i>bhikkhu</i> from <i>saṃgha</i> lodging or arranging for his expulsion by legal or other means constitutes a <i>pācittiya</i> offense.
Exceptions	- If the <i>bhikkhu</i> being expelled is violent, disobedient, or a severe disruptor, expulsion is allowed, though he cannot be removed from the entire monastery compound.
Handling Belongings	In cases of extreme misconduct, it is permitted to remove the belongings of the offending <i>bhikkhu</i> from <i>saṃgha</i> lodging.
Purpose	This rule emphasizes respectful treatment within the monastic community, discouraging arbitrary or retaliatory expulsion of fellow <i>bhikkhus</i> from shared accommodations.

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4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on compassion, patience, and understanding in relationships.
- **Reflection Sharing:** Invite bhikkhus to share experiences where patience and understanding helped to resolve conflicts or improve relationships.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on respect and empathy in communal living, linking it to the importance of tolerance and patience in handling difficult situations without resorting to expulsion.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits a bhikkhu from expelling another bhikkhu from Saṃgha lodging, even in situations of conflict or frustration, as it can harm unity. Discuss the exceptions where expulsion may be permitted (e.g., violent or severely disruptive behavior), emphasizing the need for caution and compassion in such cases.

2. Guidelines for Resolving Conflicts Respectfully

Explain constructive ways to address conflicts without resorting to expulsion, such as seeking support from the Saṃgha or engaging in mindful communication. Discuss the value of conflict resolution skills, including listening and empathy, as means to foster harmony.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does refraining from expulsion support the values of the Saṃgha? What are the effects of compassion and patience in handling disagreements?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of tolerance and compassion in communal life, and how practicing these qualities strengthens the bonds within the Saṃgha.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

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: Pair bhikkhus to practice responding to challenging situations with other bhikkhus without expulsion. This exercise reinforces the habit of resolving conflicts with patience and compassion, and encourages finding solutions that preserve unity.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the insights and challenges they encountered while adhering to this rule. Encourage discussions on the value of understanding and empathy in resolving conflicts.

6. Game-Based Learning Activity: "Compassionate Conflict Resolution" (10 minutes)

Compassionate Conflict Resolution

In this activity, bhikkhus take turns discussing or role-playing scenarios where they are faced with conflicts involving other bhikkhus. They practice handling each situation with tolerance and empathy, reinforcing the importance of patience and understanding in difficult moments.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a diagram to show steps in conflict resolution that emphasize compassion, tolerance, and patience.
- **Auditory:** Share a story from the Dhamma that emphasizes the value of tolerance and compassion in maintaining harmony.
- **Kinesthetic:** Practice role-playing to reinforce the habit of handling conflicts respectfully and patiently.
- **Tactile:** Provide small reminder cards with key points about practicing compassion and patience in handling conflicts.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of patience, compassion, and responsibility within the Saṃgha.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with practicing patience and conflict resolution.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing tolerance and compassion influences their peace of mind and unity within the Saṃgha.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

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10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about practicing tolerance, patience, and empathy.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of handling conflicts with compassion.
- **Conflict Resolution Reminder Cards:** Provide small cards with guidelines for handling conflicts in a compassionate and understanding manner.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of compassion and tolerance in the Saṃgha.
- **Experiential Learning:** Use role-playing to practice compassionate conflict resolution skills.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of empathy and patience within the Saṃgha.
- **Storytelling:** Share narratives that illustrate the importance of handling disagreements with understanding.
- **Case Study Method:** Present scenarios to analyze respectful and compassionate ways of managing conflicts.
- **Game-Based Learning:** Use Compassionate Conflict Resolution to reinforce understanding and patience.
- **Scaffolding:** Provide structured support to help bhikkhus understand the rule, encouraging independent reflection.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing tolerance and patience.

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12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where compassionate conflict resolution is practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining patience and empathy during conflicts.
3. **Conceptualization:** Connect the practice of tolerance in conflict resolution with the broader values of compassion in the Dhamma.
4. **Application:** Develop strategies for managing challenging situations with understanding and patience within the Saṃgha.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing patience and tolerance.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to harmony within the Saṃgha.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with managing conflicts with tolerance and understanding.
- **Patience and Tolerance Challenges:** Set challenges for bhikkhus to practice patience and compassion in challenging situations.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of empathy and understanding in the Saṃgha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of handling conflicts with compassion.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing empathy and understanding according to this rule.

Pācittiya Rule 18 – The Rule Against Sitting or Lying on Unstable Furniture Over a Broken Floor

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #18)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu saṃghike vihāre uparivehāsakuṭiyā āhaccapādakaṃ mañcaṃ vā pīṭhaṃ vā abhinisīdeyya vā abhinipajjeyya vā, pācittiyaṃ."

English Translation

"Not to install oneself on a bed or a chair that is placed on a floor with broken planks. If a bhikkhu sits or lies down on a chair or a bed placed on the first floor of a house belonging to the saṃgha, and its floor shows holes opened to the lower floor - the planks not being completely installed - and this chair or bed has removable legs or board, this bhikkhu commits a pācittiya."

This rule prohibits a bhikkhu from sitting or lying on a bed or chair that is placed on an upper floor with broken or unstable planks. This rule applies if certain conditions are met, such as the building belonging to the Saṃgha and the furniture having removable parts, ensuring safety and respect for communal spaces.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of safety, mindfulness, and respect for Saṃgha property. By observing this rule, bhikkhus avoid potentially dangerous situations for both themselves and those on the floor below. This rule also emphasizes the value of maintaining the integrity of communal living spaces and being mindful of potential risks to the community.

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3. Objectives

1. Understanding

Bhikkhus will understand the practical reasons for avoiding unstable furniture over broken floors, recognizing the importance of safety and respect for Saṃgha spaces.

2. Application

Bhikkhus will practice applying this rule by being mindful of the condition of floors and furniture and by choosing safe, stable places to sit or lie down in communal buildings.

3. Reflection

Bhikkhus will reflect on how this rule supports mindfulness, safety, and the maintenance of shared spaces within the Saṃgha, reinforcing a sense of communal responsibility.

Summary of Pācittiya 18 (Using a Bed or Chair on a Floor with Broken Planks)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not sit or lie on a bed or chair placed on a floor with broken or incomplete planks if the floor is part of a <i>saṃgha</i> -owned building and the planks reveal the lower floor.
Conditions for Offense	This <i>pācittiya</i> offense applies only if the following conditions are met: 1. There are people on the floor below. 2. Both floors are taller than a human being. 3. The bed or chair has removable legs or board. 4. The building is owned by the <i>saṃgha</i> .
Purpose	This rule ensures safety and respect for communal spaces, preventing <i>bhikkhus</i> from using unstable furniture in precarious settings within <i>saṃgha</i> properties.

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4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on mindfulness and responsibility for shared spaces and safety.
- **Reflection Sharing:** Invite bhikkhus to share experiences where they practiced mindfulness and caution in shared or potentially hazardous spaces.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on respecting communal spaces, linking it to the importance of safety and caution in shared areas to maintain harmony and avoid risks within the Saṃgha.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that this rule prohibits a bhikkhu from sitting or lying on a bed or chair on an upper floor with broken or incomplete planks, especially when the furniture has removable legs or a loose board. Emphasize how this rule promotes safety and respect for shared spaces.

2. Conditions for the Rule's Application

- Discuss the specific conditions under which this rule applies:

1. **There are people on the floor below** – to prevent potential harm to others.
2. **Both floors are higher than the height of a human being** – which increases the potential for injury.
3. **The furniture is unstable or has removable parts** – enhancing the risk of collapse.
4. **The building belongs to the Saṃgha** – emphasizing respect for communal property.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does adhering to it prevent harm and promote mindfulness? What are the potential consequences of not observing caution in shared spaces?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of mindfulness and safety in communal settings. Encourage them to consider how this rule supports harmony and a sense of shared responsibility.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

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: Pair bhikkhus to practice scenarios where they assess whether a space is safe for sitting or lying down, particularly focusing on observing structural safety. This exercise helps them develop habits of mindful and responsible behavior in communal spaces.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the insights and challenges they encountered while adhering to this rule. Encourage discussions on the value of mindfulness and respect for communal property and safety.

6. Game-Based Learning Activity: "Safety Check Challenge" (10 minutes)

Safety Check Challenge

In this activity, bhikkhus take turns assessing hypothetical scenarios where they must decide whether it is safe to use certain spaces or furniture. This reinforces mindfulness and awareness of their surroundings and the potential hazards in communal spaces.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a chart to illustrate the specific conditions under which this rule applies, visually breaking down the four factors.
- **Auditory:** Share a story from the Dhamma that emphasizes the importance of mindfulness and caution in shared living spaces.
- **Kinesthetic:** Practice role-playing to reinforce the habit of assessing spaces and furniture for safety before use.
- **Tactile:** Provide small reminder cards with guidelines on observing safety and respect for communal spaces.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of responsibility and mindfulness regarding safety in communal spaces.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with practicing mindfulness and responsibility for safety.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing respect for communal property and safety influences their peace of mind and sense of shared responsibility.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

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10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about responsibility and mindfulness in shared spaces.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of observing caution and respect in shared spaces.
- **Safety Reminder Cards:** Provide small cards with guidelines for observing safety in Saṃgha buildings.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of safety and respect within the Saṃgha.
- **Experiential Learning:** Use role-playing to practice mindful assessment of communal spaces and furniture.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of responsibility and mindfulness.
- **Storytelling:** Share narratives that illustrate the importance of safety in shared spaces.
- **Case Study Method:** Present scenarios to analyze respectful and mindful ways of assessing and using Saṃgha property.
- **Game-Based Learning:** Use Safety Check Challenge to reinforce cautious and respectful behavior in communal living.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent application.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing safety and responsibility.

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12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where responsible handling of communal spaces is practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining respect and mindfulness in shared areas.
3. **Conceptualization:** Connect the practice of safety in communal spaces with the Dhamma's values of mindfulness and care.
4. **Application:** Develop strategies for managing shared spaces with caution and respect within the Saṃgha.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing responsibility and mindfulness.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to safety within the Saṃgha.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with handling communal property safely and responsibly.
- **Mindful Responsibility Challenges:** Set challenges for bhikkhus to practice safe assessment of spaces before using furniture or shared items.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of safety and respect within the Saṃgha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of respect and mindfulness in communal spaces.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing respect and responsibility according to this rule.

Pācittiya Rule 19 – The Rule Against Building a Roof with More Than Three Layers

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #19)

1. Pali Script and English Translation

Pali Script

"mahallakam pana bhikkhunā vihāram kārayamānena yāva dvāraḥkosā aggaḷaṭṭhapanāya ālokaśandhiparikammāya dvatticchadanassa pariyāyam appaharite ṭhiteṇa adhiṭṭhātabbam. tatoce uttari apaharite pi ṭhito adhiṭṭhaheyya, pācittiyaṃ."

English Translation

"Not to build a roof having more than three layers. If a bhikkhu himself builds or causes someone else to build a roof containing more than three layers, he commits a pācittiya."

This rule prohibits a bhikkhu from constructing or directing the construction of a roof with more than three layers. This restriction likely reflects the modest needs of monastic life, discouraging excessive and elaborate construction and promoting simplicity and restraint in material possessions.

2. Purpose of the Lesson

The purpose of this lesson is to help bhikkhus understand the principles of simplicity and moderation in their use of resources. By observing this rule, bhikkhus practice restraint and humility, adhering to the ideal of non-attachment to physical comforts. This rule encourages bhikkhus to be mindful of the resources they use in construction and to prioritize simplicity in their dwellings.

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3. Objectives

1. Understanding

Bhikkhus will understand the ethical and practical reasons for limiting roof construction to three layers, recognizing the importance of simplicity and moderation.

2. Application

Bhikkhus will practice applying this rule by ensuring that any construction undertaken in Saṃgha buildings is simple and avoids unnecessary layers or complexity.

3. Reflection

Bhikkhus will reflect on how this rule supports simplicity, humility, and restraint, fostering a sense of detachment from material comforts within the Saṃgha.

Summary of Pācittiya 19 (Building a Roof with More Than Three Layers)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not build or cause someone else to build a roof with more than three layers.
Implication	Constructing or commissioning a roof exceeding three layers results in a <i>pācittiya</i> offense.
Cultural Context	This rule specifically pertains to traditional Indian roofing methods that involve layering. Construction methods in other countries are exempt from this rule.
Purpose	This rule aims to prevent excessive or luxurious constructions within the monastic community, promoting simplicity in monastic dwellings.

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4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on simplicity, non-attachment, and appreciation for basic needs.
- **Reflection Sharing:** Invite bhikkhus to share personal insights on how practicing simplicity and restraint in physical spaces supports their monastic practice.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on respect and modesty in communal property, linking it to the importance of simplicity and restraint in maintaining Saṃgha spaces and resources.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits constructing or directing the construction of a roof with more than three layers. Discuss how adhering to this rule supports simplicity and prevents attachment to elaborate or luxurious dwellings.

2. Guidelines for Construction in Monastic Life

Emphasize the principle of simplicity in monastic construction. Discuss how simplicity in physical spaces reflects the values of humility, detachment, and mindfulness of resources within the Saṃgha.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does limiting the complexity of construction support the Saṃgha's values? What are the practical and ethical implications of excessive or elaborate construction in monastic life?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of simplicity and moderation in physical spaces and how observing this rule aligns with the monastic ideal of non-attachment.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

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: Pair bhikkhus to practice scenarios where they must make decisions about building or repairing Saṃgha spaces. This exercise helps them develop mindful decision-making skills in line with the values of simplicity and restraint.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the insights and challenges they encountered while adhering to this rule. Encourage discussions on the value of simplicity and the impact of restraint on community harmony and resourcefulness.

6. Game-Based Learning Activity: "Simplicity in Building Challenge" (10 minutes)

Simplicity in Building Challenge

In this activity, bhikkhus brainstorm simple and resource-efficient ways to design a shelter for the Saṃgha, keeping within the three-layer limitation. This reinforces the principle of modesty in construction.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use visual examples to demonstrate simple versus elaborate construction styles, emphasizing minimalism.
- **Auditory:** Share a story from the Dhamma that illustrates the importance of humility and simplicity in lifestyle and possessions.
- **Kinesthetic:** Practice role-playing to reinforce the habit of mindful and moderate decision-making in communal settings.
- **Tactile:** Provide small reminder cards with key points about practicing restraint in monastic construction.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of humility and restraint within the Saṃgha.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with practicing simplicity and humility in physical spaces.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing simplicity in construction influences their sense of detachment and inner peace.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

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10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about simplicity and restraint in monastic spaces.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of simplicity and non-attachment in communal spaces.
- **Construction Reminder Cards:** Provide small cards with guidelines for observing restraint in building Saṃgha property.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of simplicity and humility in the Saṃgha.
- **Experiential Learning:** Use role-playing to practice mindful planning and decision-making in monastic construction.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of restraint and non-attachment in shared spaces.
- **Storytelling:** Share narratives that illustrate the benefits of simplicity and non-attachment in physical spaces.
- **Case Study Method:** Present scenarios to analyze respectful and mindful ways of managing construction projects.
- **Game-Based Learning:** Use Simplicity in Building Challenge to reinforce the importance of resourcefulness and restraint.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent application.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing simplicity in construction.

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12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where responsible and simple construction decisions are practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining simplicity and humility in shared spaces.
3. **Conceptualization:** Connect the practice of simplicity with the broader values of detachment and non-attachment in the Dhamma.
4. **Application:** Develop strategies for managing communal resources with restraint and mindfulness within the Saṃgha.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing simplicity and humility.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to non-attachment and simplicity.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with managing communal property and construction responsibly.
- **Simplicity Challenges:** Set challenges for bhikkhus to practice building or repairing Saṃgha property using minimal resources.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of simplicity and restraint within the Saṃgha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of simplicity and non-attachment.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing simplicity and non-attachment according to this rule.

Pācittiya Rule 20 – The Rule Against Pouring Water Containing Insects on the Ground

Subtitle: The Bhūtagāma Section, Second Part of the Pācittiya Rules (Rule #20)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu jānaṃ sappāṇakaṃ udakaṃ tiṇaṃ vā mattikaṃ vā siñceyya vā siñcāpeyya vā, pācittiyaṃ."

English Translation

"Not to pour on the ground some water containing insects. If, knowing that there are insects or other worms in some water, a bhikkhu himself pours this water on the grass or on the ground, or causes someone else to pour it, he commits a pācittiya."

This rule prohibits a bhikkhu from pouring water containing living creatures (insects or worms) onto grass or ground, as this act may harm them. The rule reflects the Buddhist principle of ahiṃsā (non-harm), emphasizing compassion and respect for all forms of life, including even the smallest beings in water.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of non-harm (ahiṃsā) and compassion toward all beings, even the smallest life forms. By observing this rule, bhikkhus cultivate mindfulness and respect for the sanctity of life. This rule encourages bhikkhus to be attentive to the impact of their actions on other beings, fostering empathy and reinforcing the Buddhist commitment to non-violence.

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3. Objectives

1. Understanding

Bhikkhus will understand the ethical and spiritual reasons for not pouring water with living beings onto the ground, recognizing the importance of non-harm and compassion.

2. Application

Bhikkhus will practice applying this rule by ensuring water containing living creatures is poured into a safe place, where they will not be harmed, such as another body of water suitable for them.

3. Reflection

Bhikkhus will reflect on how this rule fosters mindfulness, compassion, and non-harm, deepening their commitment to protecting all life forms within the Saṃgha.

Summary of Pācittiya 20 (Pouring Water Containing Insects on the Ground)

Aspect	Details
Rule Summary	A <i>bhikkhu</i> must not pour or cause someone else to pour water containing insects or aquatic life onto the ground or grass, as this would harm living beings in the water.
Implication	Pouring water with living beings (e.g., insects or worms) onto surfaces where they cannot survive constitutes a <i>pācittiya</i> offense.
Proper Disposal	Such water should be poured into an area with water, such as a pool or river, where the beings have a chance to survive.
Exception	If the water contains insects that do not live in water (e.g., ants), it can be poured on the ground without fault, as these beings would not survive in water.
Purpose	This rule emphasizes compassion for all living beings, aligning with the principle of non-harm in Buddhist practice.

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4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focusing on compassion, respect for life, and mindfulness of small beings.
- **Reflection Sharing:** Invite bhikkhus to share personal experiences where they practiced non-harm or compassion in situations involving small, vulnerable beings.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on non-harm, linking it to the importance of mindful actions that protect all life forms, even those in water.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits pouring water containing insects onto the ground, as this could harm them. Discuss how observing this rule cultivates mindfulness and empathy, extending care to all beings, including those that might often be overlooked.

2. Guidelines for Mindful Handling of Water

Discuss specific practices for ensuring water containing small life forms is safely disposed of in a way that does not harm them. Explain options such as pouring the water into an existing body of water (e.g., a river or pond) where the insects can survive.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does being attentive to the lives of small beings reinforce the values of the Saṃgha? What impact does practicing non-harm have on personal mindfulness and compassion?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of compassion and non-harm in daily actions, considering how this rule aligns with the commitment to respect all life forms.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

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: Pair bhikkhus to practice scenarios where they must assess whether water is safe to pour on the ground. This exercise reinforces habits of mindfulness and respect for even the smallest forms of life.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the challenges and insights they encountered while adhering to this rule. Encourage discussions on the value of mindfulness and empathy in small acts of daily life.

6. Game-Based Learning Activity: "Mindful Pouring Challenge" (10 minutes)

Mindful Pouring Challenge

In this activity, bhikkhus take turns discussing or role-playing scenarios where they must determine how to responsibly dispose of water containing small beings. This reinforces careful decision-making and respect for life.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a chart to illustrate safe ways of disposing of water that contains small creatures, showing responsible and mindful methods.
- **Auditory:** Share a story from the Dhamma that emphasizes the importance of compassion and non-harm toward all beings, no matter how small.
- **Kinesthetic:** Practice role-playing to reinforce the habit of mindful handling of water with living beings.
- **Tactile:** Provide small reminder cards with key points about non-harm and respect for life, even in simple actions.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of compassion and responsibility toward all life forms.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with practicing mindfulness and non-harm in everyday actions.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing compassion toward all beings influences their peace of mind and mindfulness.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

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10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about practicing compassion and mindfulness in small acts.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of compassion toward all life forms.
- **Non-Harm Reminder Cards:** Provide small cards with guidelines for observing non-harm in everyday actions, especially in handling water.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of non-harm and compassion toward all beings within the Saṃgha.
- **Experiential Learning:** Use role-playing to practice mindful handling of water containing small life forms.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of compassion and non-harm in the Dhamma.
- **Storytelling:** Share narratives that highlight the importance of caring for even the smallest beings.
- **Case Study Method:** Present scenarios to analyze responsible ways of managing water containing small creatures.
- **Game-Based Learning:** Use Mindful Pouring Challenge to reinforce careful and respectful behavior in daily routines.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent application.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing non-harm and mindfulness.

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MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Pācittiya Rule 11: "The Rule Against Destroying Plants"

Title of Chapter: Pācittiya Rule 11 - The Rule Against Destroying Plants

From Page No.: 10 To Page No.: 18

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 11 prohibit for a bhikkhu?
 2. Explain the purpose of the rule against destroying plants in your own words.
 3. What types of plants are included under this rule?
 4. Discuss the concept of ahimsā (non-harm) as it applies to this rule.
 5. What are the three methods for authorizing fruits and vegetables for consumption?
-

Comprehensive Assessment for Pācittiya Rule 11

1. True or False Questions (10 Questions):

1. Bhikkhus are allowed to destroy plants that have completed their growth.
2. This rule promotes the Buddhist principle of ahimsā (non-harm).
3. A bhikkhu who accidentally destroys small plants commits a pācittiya.
4. Fruits and vegetables must be authorized for consumption according to the Vinaya.
5. Respecting plant life is an essential practice of environmental mindfulness in Buddhism.
6. The rule against destroying plants only applies to trees.
7. Authorization methods include cutting, cooking, or marking fruits.
8. Bhikkhus can instruct laypersons to destroy plants on their behalf.
9. Observing this rule fosters compassion toward all beings.
10. Small plants or germs like seeds are considered full plants under this rule.

2. Matching Questions (10 Questions):

Column A	Column B
Ahiṃsā	Non-harm
Kappiya	Authorized person (layperson)
Fruits authorization	Kappiyaṃ karohi ("Please make this fruit authorized")
Destroying plants	Violation of Pācittiya Rule 11
Respecting nature	Buddhist principle of mindfulness
Non-harm	Compassion towards all life forms
Layperson role	Making fruits consumable
Bhikkhu duty	Protecting plant life
Proper authorization	Fire, nail marking, or cutting
Vinaya rules	Ethical and spiritual guidelines

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 11 prohibits the _____ of plants by bhikkhus.
 2. Observing this rule aligns with the Buddhist principle of _____.
 3. Fruits must be authorized for consumption by a _____ or sāmaṇera.
 4. One method of authorizing fruits is _____ with a knife.
 5. The principle of _____ emphasizes the respect for all life forms.
 6. Bhikkhus are encouraged to develop _____ toward nature by following this rule.
 7. A bhikkhu does not commit an offense if plants are destroyed _____.
 8. The rule promotes _____ and environmental mindfulness.
 9. Authorization can be done by marking fruits using _____.
 10. This rule is part of the _____ Section of the Vinaya.
-

4. Short Answer Questions (10 Questions):

1. Why is it important for bhikkhus to avoid destroying plants?
2. How does this rule reflect the value of ahiṃsā?

3. Describe the process of authorizing fruits for consumption.
4. Discuss the ethical and spiritual implications of respecting plant life.
5. What does this rule teach about environmental mindfulness?
6. Explain the term "kappiyaṃ karohi" and its significance in this context.
7. What are some consequences of ignoring this rule?
8. How can bhikkhus practice compassion toward plants?
9. Why are small plants or seeds excluded from this rule?
10. Reflect on a personal or observed experience where this rule could apply.

5. Team Paper Presentation Titles (5 Titles):

1. "The Ethical Dimensions of Pācittiya Rule 11: Ahimsā in Practice"
2. "Environmental Mindfulness in Buddhism: Lessons from Pācittiya Rule 11"
3. "Practical Applications of Non-Harm: Protecting Plant Life as a Bhikkhu"
4. "Compassion Toward Nature: A Vinaya Perspective"
5. "Buddhist Principles of Sustainability: A Study of Pācittiya Rule 11"

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on how observing Pācittiya Rule 11 can enhance your mindfulness and spiritual practice.

Quiz Questions (Multiple Choice):

1. What principle does this rule primarily promote?
 - a) Generosity
 - b) Non-harm
 - c) Gratitude
 - d) Responsibility
2. Which of the following is NOT a method for authorizing fruits?
 - a) Cooking
 - b) Painting

- c) Cutting
- d) Marking

Follow-Up Suggestions:

- Weekly group discussions on ahimsā and its application in daily life.
-

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** Guiding a sāmaṇera on how to request a kappiya to authorize fruits.
 2. **Simulation:** Bhikkhus discussing the spiritual value of respecting plants.
 3. **Explaining to Newcomer:** Detailing the rule's purpose and how it aligns with ahimsā.
 4. **Handling Related Situations:** How to manage accidental plant destruction.
 5. **Practical Application:** Practicing the three methods of fruit authorization in pairs.
-

8. Reflective Prompts (5):

1. What emotions arise when reflecting on the interdependence of all living beings?
 2. How does this rule deepen your understanding of the Dhamma?
 3. Reflect on the environmental challenges in modern times and their alignment with this rule.
 4. How can mindfulness be integrated into respecting nature daily?
 5. Write about a moment when you observed non-harm toward nature.
-

9. Essay Prompts (5):

1. "The Role of Non-Harm in Monastic Discipline: Insights from Pācittiya Rule 11"
 2. "Ahimsā and Environmental Responsibility in Buddhist Practice"
 3. "Ethics of Food Preparation: Authorizing Fruits in the Vinaya"
 4. "Respect for Plant Life as a Form of Compassion"
 5. "Mindfulness in Nature: A Reflection on Pācittiya Rule 11"
-

10. Interactive Group Project Ideas (10):

1. Create a visual flowchart of the fruit authorization process.
2. Develop a role-play activity demonstrating adherence to Pācittiya Rule 11.
3. Organize a group reflection on the interconnectedness of life.
4. Conduct a field activity identifying plants to understand their importance.
5. Prepare a presentation on Buddhist sustainability practices.
6. Collaborate on a video discussing ahiṃsā and its applications.
7. Host a mindfulness session focusing on respect for nature.
8. Write a script for a skit illustrating improper vs. proper fruit handling.
9. Create reminder cards summarizing the principles of this rule.
10. Develop a quiz game for learning the rule's key points.

Reference Books for Further Study:

1. "The Book of Discipline" by I.B. Horner - ISBN 978-0860130728
2. "Buddhist Ethics" by Damien Keown - ISBN 978-0192804570
3. "The Dhammapada: Teachings of the Buddha" by Eknath Easwaran - ISBN 978-1586380205
4. "Introduction to Buddhist Ethics" by Peter Harvey - ISBN 978-0521556408
5. "The Life of the Buddha" by Bhikkhu Ñāṇamoli - ISBN 978-9552401169
6. "Vinaya Texts" by T.W. Rhys Davids - ISBN 978-1230228606
7. "The Path of Purification" (Visuddhimagga) by Bhaddantācariya Buddhaghosa - ISBN 978-0861716495
8. "In the Buddha's Words" by Bhikkhu Bodhi - ISBN 978-0861714910
9. "Buddhist Monastic Discipline" by K.L. Dhammajoti - ISBN 978-9575984604
10. "Mindfulness in Plain English" by Bhante Gunaratana - ISBN 978-0861719068

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Education Officer: Bhikkhu Indasoma Siridantamahapalaka

**Pācittiya Rule 12: "The Rule Against Avoiding or Changing the Subject
in Saṃgha Discussions"**

From Page No.: 19 To Page No.: 26

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 12 prohibit a bhikkhu from doing during Saṃgha discussions?
 2. Explain why this rule is important for maintaining harmony within the Saṃgha.
 3. What are the consequences of evading or changing the subject when questioned by the Saṃgha?
 4. How does this rule relate to the values of transparency and respect?
 5. Provide an example of how a bhikkhu can respectfully respond to a question.
-

Comprehensive Assessment for Pācittiya Rule 12

1. True or False Questions (10 Questions):

1. A bhikkhu commits a pācittiya if he changes the subject during Saṃgha discussions.
2. Silence during Saṃgha questioning is acceptable if the bhikkhu feels reluctant to answer.
3. Observing this rule promotes trust and unity within the Saṃgha.
4. Avoiding questions disrupts the communication and harmony of the Saṃgha.
5. Honesty and directness are fundamental to this rule.
6. A bhikkhu must answer every question posed to him, regardless of circumstances.
7. A respectful acknowledgment of a question is an acceptable practice under this rule.

8. Transparency and attentiveness are key principles of Pācittiya Rule 12.
 9. Changing the subject in a Saṃgha meeting does not impact communal trust.
 10. Providing unrelated answers is a violation of Pācittiya Rule 12.
-

2. Matching Questions (10 Questions):

Column A	Column B
Pācittiya Rule 12	Avoiding or changing the subject
Saṃgha discussions	Foster harmony and mutual respect
Transparency	A principle supported by this rule
Unrelated answer	Disrupts communication within the Saṃgha
Mutual respect	Promotes unity and cooperation
Acknowledging a question	A respectful practice
Open communication	Key to Saṃgha harmony
Disrupting discussions	Violation of Rule 12
Honesty	Foundation of respectful communication
Reflective response	Aligns with the values of the Dhamma

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 12 prohibits _____ or _____ the subject during Saṃgha discussions.
2. Providing an _____ answer disrupts communication and harmony within the Saṃgha.
3. This rule emphasizes the importance of _____ and _____ in discussions.
4. Respectful acknowledgment of a _____ is an acceptable response.
5. Open communication fosters _____ and _____ in the Saṃgha.
6. Avoiding questions violates the principles of _____ and _____.
7. Observing this rule supports _____ within the monastic community.
8. Transparency is a _____ principle of Pācittiya Rule 12.
9. Responding mindfully and directly aligns with the _____.

10. This rule promotes _____ and constructive communication.
-

4. Short Answer Questions (10 Questions):

1. What behaviors are prohibited under Pācittiya Rule 12?
 2. How does this rule ensure harmony within the Saṃgha?
 3. Discuss the ethical and spiritual importance of transparency in Saṃgha discussions.
 4. How can a bhikkhu respectfully address a question he is uncomfortable answering?
 5. What are the consequences of evading a question during Saṃgha discussions?
 6. Explain how direct communication supports the principles of the Dhamma.
 7. Reflect on how observing this rule can improve trust within the Saṃgha.
 8. What values are cultivated by practicing attentiveness in Saṃgha discussions?
 9. Describe a scenario where a bhikkhu may violate this rule.
 10. Why is it important to promote open and honest communication in the monastic community?
-

5. Team Paper Presentation Titles (5 Titles):

1. "Transparency and Respect: The Role of Pācittiya Rule 12 in Saṃgha Harmony"
 2. "Ethical Communication in Monastic Life: Lessons from Pācittiya Rule 12"
 3. "The Impact of Directness on Saṃgha Trust and Unity"
 4. "Fostering Open Communication: A Vinaya Perspective on Pācittiya Rule 12"
 5. "The Spiritual Value of Honest Dialogue in Saṃgha Discussions"
-

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on a time when open communication helped resolve a conflict or misunderstanding.

Quiz Questions (Multiple Choice):

1. What principle does Pācittiya Rule 12 primarily uphold?
 - a) Gratitude
 - b) Non-harm
 - c) Transparency
 - d) Responsibility
2. What is an acceptable practice when a bhikkhu cannot answer a question directly?
 - a) Change the subject
 - b) Provide a vague response
 - c) Respectfully acknowledge the question
 - d) Avoid the meeting

Follow-Up Suggestions:

- Weekly group discussions on the role of honesty in fostering communal trust.

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** Practicing respectful responses during Saṃgha questioning.
 2. **Simulation:** Bhikkhus navigating a difficult discussion while adhering to Rule 12.
 3. **Explaining to Newcomer:** Detailing the importance of direct communication within the Saṃgha.
 4. **Handling Related Situations:** Addressing inappropriate evasions in discussions.
 5. **Practical Application:** Practicing transparency and attentiveness in hypothetical scenarios.
-

8. Reflective Prompts (5):

1. How does practicing honesty during Saṃgha discussions influence personal mindfulness?
 2. Reflect on how avoiding questions might impact trust within the community.
 3. How can adherence to this rule strengthen one's spiritual practice?
 4. Write about a situation where direct communication was essential for resolution.
 5. Consider how this rule relates to the broader principles of Dhamma.
-

9. Essay Prompts (5):

1. "The Role of Honesty in Strengthening Saṃgha Harmony: A Study of Pācittiya Rule 12"
 2. "Ethical Communication as a Path to Unity: Insights from Vinaya Teachings"
 3. "Avoidance vs. Openness: The Impact of Transparency on Monastic Life"
 4. "Spiritual and Practical Implications of Directness in Saṃgha Discussions"
 5. "Maintaining Trust Through Ethical Dialogue in the Saṃgha"
-

10. Interactive Group Project Ideas (10):

1. Create a flowchart illustrating respectful communication practices.
2. Conduct a mock Saṃgha meeting emphasizing adherence to Rule 12.
3. Develop a presentation on the spiritual benefits of transparency.
4. Host a discussion on resolving conflicts through open dialogue.
5. Collaborate on a video showcasing proper and improper communication scenarios.
6. Write and perform a skit highlighting the value of directness.
7. Create reminder cards with key principles of Rule 12.
8. Organize a debate on the challenges of maintaining transparency in difficult situations.
9. Develop a group quiz to test knowledge of ethical communication.

10. Produce a booklet on communication guidelines based on Pācittiya Rule 12.

Reference Books for Further Study on Pācittiya Rule 12

1. **"The Book of Discipline"** by I.B. Horner
 - ISBN: 978-0860130728
 - A comprehensive translation of the Vinaya Pitaka, offering insights into monastic rules and ethical practices.
2. **"Buddhist Ethics"** by Damien Keown
 - ISBN: 978-0192804570
 - Explores the ethical dimensions of Buddhist teachings, including honesty and respectful communication.
3. **"Introduction to Buddhist Ethics"** by Peter Harvey
 - ISBN: 978-0521556408
 - Examines the principles of ethical conduct in Buddhism, relevant to Pācittiya Rule 12.
4. **"The Dhammapada: Teachings of the Buddha"** by Eknath Easwaran
 - ISBN: 978-1586380205
 - Contains verses emphasizing honesty, transparency, and unity within the monastic community.
5. **"Vinaya Texts"** by T.W. Rhys Davids and Hermann Oldenberg
 - ISBN: 978-1230228606
 - Includes detailed discussions of the Vinaya rules, including rules on Saṃgha harmony and communication.
6. **"The Path of Purification" (Visuddhimagga)** by Bhadantācariya Buddhaghosa
 - ISBN: 978-0861716495
 - Discusses the spiritual benefits of adhering to ethical practices, including respectful dialogue.
7. **"In the Buddha's Words: An Anthology of Discourses from the Pali Canon"** by Bhikkhu Bodhi
 - ISBN: 978-0861714910
 - Offers teachings from the Buddha that highlight transparency and harmonious living.

8. **"Buddhist Monastic Discipline"** by K.L. Dhammajoti
 - ISBN: 978-9575984604
 - Focuses on the rules and ethics governing monastic life, including the importance of honest communication.
9. **"The Life of the Buddha"** by Bhikkhu Ñāṇamoli
 - ISBN: 978-9552401169
 - Chronicles the Buddha's life and teachings, providing context for the Vinaya rules.
10. **"Mindfulness in Plain English"** by Bhante Henepola Gunaratana
 - ISBN: 978-0861719068
 - Offers practical guidance on mindfulness and its role in ethical and respectful communication.

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Pācittiya Rule 13: "The Rule Against Blaming or Slandering Another Bhikkhu"

From Page No.: 27 To Page No.: 35

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 13 prohibit in the Saṃgha?
 2. Why is it important to avoid blaming or slandering fellow bhikkhus?
 3. What is the impact of blaming or slandering on Saṃgha harmony?
 4. Can a bhikkhu address serious misconduct of another bhikkhu? If so, how?
 5. What are the key values this rule seeks to uphold in the Saṃgha?
-

Comprehensive Assessment for Pācittiya Rule 13

1. True or False Questions (10 Questions):

1. A bhikkhu may slander another bhikkhu if it is done with good intentions.
2. Addressing serious misconduct respectfully is not a violation of Pācittiya Rule 13.
3. Slandering another bhikkhu fosters trust and harmony within the Saṃgha.
4. This rule emphasizes the importance of kind and respectful communication.
5. Blaming another bhikkhu for personal reasons violates Pācittiya Rule 13.
6. Constructive feedback given with respect does not violate this rule.
7. A bhikkhu who spreads false information about another commits a pācittiya.
8. This rule aims to prevent discord and resentment within the Saṃgha.
9. Respectful communication is a fundamental principle of this rule.

10. Observing this rule aligns with the Dhamma's emphasis on compassion.

2. Matching Questions (10 Questions):

Column A

Column B

Pācittiya Rule 13	Prohibits slandering another bhikkhu
Samṅha harmony	A key value upheld by this rule
Constructive communication	Respectful and mindful expression
Slander	Spreading false or harmful speech
Addressing misconduct	Must be done respectfully
Respectful speech	Builds trust and unity
Discord	A result of violating this rule
Unity in the Samṅha	Promoted by avoiding blame and slander
Trust	Fostered by kind and respectful speech
Compassion	A principle reinforced by this rule

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 13 prohibits _____ or _____ another bhikkhu.
 2. Respectful communication fosters _____ and _____ within the Samṅha.
 3. Serious misconduct should be addressed _____ and _____.
 4. Slandering another bhikkhu leads to _____ and _____.
 5. This rule emphasizes _____ and _____ in speech.
 6. Constructive communication aligns with the principle of _____.
 7. A bhikkhu who spreads false information about another commits a _____.
 8. Kindness in speech reflects the Dhamma's value of _____.
 9. Maintaining Samṅha harmony requires avoiding _____ and _____.
 10. Observing this rule cultivates _____ and mutual respect.
-

4. Short Answer Questions (10 Questions):

1. What actions are prohibited under Pācittiya Rule 13?
2. How does this rule promote harmony within the Saṃgha?
3. Discuss the importance of respectful speech in maintaining Saṃgha unity.
4. How should a bhikkhu address another's serious misconduct?
5. What is the spiritual significance of avoiding blame and slander?
6. How does this rule reflect the Dhamma's principle of compassion?
7. What are the consequences of slandering another bhikkhu?
8. Reflect on the value of kind speech in resolving conflicts.
9. Why is it essential to practice mindfulness in communication?
10. Provide an example of constructive feedback within the Saṃgha.

5. Team Paper Presentation Titles (5 Titles):

1. "The Ethics of Respectful Communication in Monastic Life"
2. "Harmony in the Saṃgha: The Role of Pācittiya Rule 13"
3. "Avoiding Blame and Slander: A Buddhist Perspective on Respectful Speech"
4. "Building Trust Through Compassionate Communication"
5. "The Impact of Respectful Speech on Saṃgha Unity"

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on a time when kind and respectful communication helped resolve a conflict.

Quiz Questions (Multiple Choice):

1. What does Pācittiya Rule 13 prohibit?
 - a) Honesty
 - b) Respectful feedback
 - c) Slandering another bhikkhu
 - d) Silence

2. What is a consequence of slandering another bhikkhu?
 - a) Trust
 - b) Unity
 - c) Discord
 - d) Compassion

Follow-Up Suggestions:

- Weekly group discussions on the impact of speech on Saṃgha relationships.

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** Practicing constructive communication in addressing misconduct.
2. **Simulation:** Discussing the consequences of slandering within the Saṃgha.
3. **Explaining to Newcomer:** Teaching the importance of Pācittiya Rule 13.
4. **Handling Related Situations:** Practicing respectful responses in conflict resolution.
5. **Practical Application:** Role-playing scenarios that demonstrate adherence to this rule.

8. Reflective Prompts (5):

1. Reflect on how avoiding slander strengthens relationships in the Saṃgha.
 2. Consider how this rule relates to the principle of ahiṃsā (non-harm).
 3. Write about the role of compassion in resolving conflicts.
 4. Reflect on the long-term impact of respectful communication on community trust.
 5. How can mindfulness in speech foster a deeper connection to the Dhamma?
-

9. Essay Prompts (5):

1. "The Role of Respectful Communication in Building Saṃgha Harmony"
 2. "The Spiritual Consequences of Slander: A Vinaya Perspective"
 3. "Compassionate Speech as a Path to Unity in Monastic Life"
 4. "The Ethical Importance of Avoiding Blame in the Saṃgha"
 5. "Fostering Trust Through Mindful and Respectful Communication"
-

10. Interactive Group Project Ideas (10):

1. Develop a presentation on the ethical importance of kind speech.
 2. Role-play scenarios highlighting respectful communication practices.
 3. Create reminder cards with key principles of Rule 13.
 4. Host a group reflection session on the impact of speech on relationships.
 5. Write and perform a skit demonstrating the consequences of slander.
 6. Conduct a workshop on conflict resolution using Rule 13.
 7. Develop a flowchart for addressing misconduct respectfully.
 8. Produce a short video illustrating constructive communication in the Saṃgha.
 9. Organize a quiz game to test knowledge of Pācittiya Rule 13.
 10. Create a booklet summarizing the principles of respectful speech.
-

Reference Books for Further Study:

1. **"The Book of Discipline"** by I.B. Horner - ISBN 978-0860130728
2. **"Buddhist Ethics"** by Damien Keown - ISBN 978-0192804570
3. **"Introduction to Buddhist Ethics"** by Peter Harvey - ISBN 978-0521556408
4. **"The Dhammapada: Teachings of the Buddha"** by Eknath Easwaran - ISBN 978-1586380205
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10. **"Mindfulness in Plain English"** by Bhante Gunaratana - ISBN 978-0861719068

The Hswagata Academy
MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS
Education Officer: Bhikkhu Indasoma Siridantamahapalaka

**Pācittiya Rule 14: "The Rule Against Leaving Saṃgha-Owned Furniture
or Bedding Outside Unattended"**

From Page No.: 35 To Page No.: 43

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 14 prohibit?
 2. Why must a bhikkhu ensure Saṃgha-owned items are properly arranged after use?
 3. What are the key ethical principles behind this rule?
 4. Describe a scenario where leaving an item unattended could violate this rule.
 5. How does this rule promote mindfulness and respect for communal resources?
-

Comprehensive Assessment for Pācittiya Rule 14

1. True or False Questions (10 Questions):

1. A bhikkhu commits a pācittiya if he leaves Saṃgha-owned furniture outside without arranging it back properly.
2. This rule applies only to furniture within the monastery.
3. Returning items to their original place reflects respect for communal resources.
4. Leaving bedding outside temporarily does not violate this rule.
5. Asking someone else to arrange furniture on your behalf is acceptable under this rule.
6. This rule emphasizes mindfulness in using shared property.
7. Misplacing items disrupts the order within the Saṃgha.
8. Respecting communal property is a key principle of Pācittiya Rule 14.
9. A bhikkhu must arrange items back even if they belong to another bhikkhu.

10. Observing this rule enhances responsibility and care within the Saṃgha.
-

2. Matching Questions (10 Questions):

Column A

Pācittiya Rule 14

Saṃgha-owned furniture

Respect for communal property

Misplaced items

Mindfulness

Responsibility

Asking assistance

Shared resources

Order and cleanliness

Accountability

Column B

Prohibits leaving communal items unattended

Must be arranged properly after use

A key value of this rule

Disrupt Saṃgha order

Practiced by properly handling shared items

Ensures harmony in communal living

Acceptable if unable to arrange items

Reflect the Saṃgha's collective care

Promoted by observing this rule

Fostered by returning items to their place

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 14 prohibits leaving _____ or _____ outside unattended.
2. Observing this rule promotes _____ and _____ in the Saṃgha.
3. Returning items to their place reflects _____ for communal property.
4. A bhikkhu may ask a _____ to assist in arranging items back.
5. Misplacing furniture disrupts _____ and _____ in the Saṃgha.
6. This rule fosters _____ and care for shared resources.
7. Proper arrangement of items shows _____ to the principles of the Vinaya.
8. Leaving items outside unattended reflects a lack of _____.
9. Observing this rule enhances mindfulness and _____.

10. This rule aligns with the Dhamma's emphasis on _____ and respect.
-

4. Short Answer Questions (10 Questions):

1. What does Pācittiya Rule 14 emphasize about communal resources?
 2. How does observing this rule reflect respect for the Saṃgha?
 3. Describe the consequences of leaving Saṃgha-owned items unattended.
 4. What is the role of mindfulness in applying this rule?
 5. Explain how this rule promotes order and harmony in communal living.
 6. Provide an example of a situation where this rule would apply.
 7. What steps can a bhikkhu take if he cannot arrange an item back himself?
 8. How does observing this rule cultivate a sense of responsibility?
 9. Reflect on the spiritual significance of respecting communal property.
 10. Why is it important to maintain cleanliness and order in shared spaces?
-

5. Team Paper Presentation Titles (5 Titles):

1. "Fostering Responsibility Through Pācittiya Rule 14: Respect for Communal Property"
 2. "The Ethics of Shared Resources in Monastic Life: Lessons from Rule 14"
 3. "Mindfulness and Accountability in Communal Living: A Vinaya Perspective"
 4. "Promoting Order and Cleanliness in the Saṃgha Through Ethical Practice"
 5. "The Role of Pācittiya Rule 14 in Strengthening Saṃgha Harmony"
-

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on how respecting communal resources can enhance mindfulness in daily practice.

Quiz Questions (Multiple Choice):

1. What principle does Pācittiya Rule 14 primarily uphold?
 - a) Non-harm
 - b) Respect for communal resources
 - c) Gratitude
 - d) Transparency
2. What should a bhikkhu do if he cannot arrange an item back himself?
 - a) Leave it as it is
 - b) Ask someone else for help
 - c) Ignore the situation
 - d) Move it elsewhere

Follow-Up Suggestions:

- Weekly group discussions on the importance of responsibility in communal spaces.

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** Practicing proper handling and arrangement of communal furniture.
 2. **Simulation:** A scenario where a bhikkhu asks for assistance in arranging items.
 3. **Explaining to Newcomer:** Teaching the significance of respecting shared property.
 4. **Handling Related Situations:** Discussing the consequences of misplaced items.
 5. **Practical Application:** Practicing mindfulness and responsibility in handling Saṃgha property.
-

8. Reflective Prompts (5):

1. How does observing this rule reflect one's commitment to the Vinaya?
 2. Reflect on the importance of accountability in communal living.
 3. Write about the spiritual value of maintaining order and cleanliness.
 4. Consider how mindfulness can help prevent violations of this rule.
 5. Reflect on a time when shared resources were used responsibly in the Saṃgha.
-

9. Essay Prompts (5):

1. "The Ethical Dimensions of Respecting Communal Property in Monastic Life"
 2. "Mindfulness and Responsibility: Key Takeaways from Pācittiya Rule 14"
 3. "Fostering Harmony Through Respect for Saṃgha Resources"
 4. "The Role of Cleanliness and Order in Spiritual Practice"
 5. "Promoting Accountability in the Saṃgha: Lessons from the Vinaya"
-

10. Interactive Group Project Ideas (10):

1. Develop a presentation on the ethical use of communal resources.
 2. Role-play scenarios demonstrating adherence to Pācittiya Rule 14.
 3. Create reminder cards summarizing the principles of this rule.
 4. Host a group discussion on the spiritual value of responsibility.
 5. Write and perform a skit highlighting the consequences of neglecting this rule.
 6. Conduct a workshop on mindfulness in communal living.
 7. Develop a guidebook on the proper handling of shared property.
 8. Organize a quiz game to reinforce the rule's principles.
 9. Create a video illustrating the importance of maintaining order.
 10. Collaborate on a project to improve the arrangement of communal spaces in the monastery.
-

Reference Books for Further Study:

1. **"The Book of Discipline"** by I.B. Horner - ISBN 978-0860130728
2. **"Buddhist Ethics"** by Damien Keown - ISBN 978-0192804570
3. **"Introduction to Buddhist Ethics"** by Peter Harvey - ISBN 978-0521556408
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The Hswagata Academy
MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS
Education Officer: Bhikkhu Indasoma Siridantamahapalaka

**Pācittiya Rule 15: "The Rule Against Leaving a Moved Couch
Unattended in the Monastery"**

From Page No.: 43 To Page No.: 51

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 15 prohibit regarding shared furniture in the monastery?
 2. How does this rule promote responsibility and respect within the Saṃgha?
 3. What steps should a bhikkhu take if he moves a couch or bed in the monastery?
 4. Why is it essential to maintain order and cleanliness in shared spaces?
 5. Describe a scenario where a bhikkhu might unintentionally violate this rule.
-

Comprehensive Assessment for Pācittiya Rule 15

1. True or False Questions (10 Questions):

1. A bhikkhu must arrange back any furniture he moves in the monastery.
2. Asking someone else to arrange furniture is never allowed.
3. Leaving a moved couch unattended violates Pācittiya Rule 15.
4. Respecting shared furniture reflects mindfulness and responsibility.
5. This rule applies only to couches and not to other shared items.
6. Proper arrangement of furniture fosters harmony in the monastery.
7. Moving furniture without permission is a violation of this rule.
8. Observing this rule promotes cleanliness and order in communal spaces.

9. A bhikkhu is allowed to leave furniture in its new position if others need it there.
10. Violating this rule disrupts the Saṃgha's sense of unity and respect.

2. Matching Questions (10 Questions):

Column A	Column B
Pācittiya Rule 15	Prohibits leaving moved furniture unattended
Respect for shared items	Promotes Saṃgha harmony
Moved furniture	Must be returned to its original place
Asking for assistance	Acceptable if unable to arrange items
Order and cleanliness	Values upheld by this rule
Shared responsibility	Ensures harmony in communal spaces
Saṃgha-owned furniture	Requires mindful handling
Responsibility	Key principle of this rule
Mindfulness	Practiced in arranging shared furniture
Communal harmony	Promoted by observing this rule

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 15 prohibits leaving _____ or _____ unattended in the monastery.
 2. A bhikkhu must return moved furniture to its _____ place.
 3. Observing this rule promotes _____ and _____ in the Saṃgha.
 4. _____ and _____ are key principles upheld by this rule.
 5. Respecting shared spaces reflects _____ to communal values.
 6. A bhikkhu may ask for _____ if unable to arrange furniture himself.
 7. Proper handling of furniture shows _____ for the Vinaya.
 8. Leaving shared items misplaced disrupts _____ and _____.
 9. Mindfulness in communal living enhances _____ within the Saṃgha.
 10. This rule fosters responsibility and _____ among bhikkhus.
-

4. Short Answer Questions (10 Questions):

1. What behaviors are prohibited under Pācittiya Rule 15?
2. How does this rule encourage mindfulness in communal living?
3. Explain the role of responsibility in handling Saṃgha-owned furniture.
4. Describe the consequences of leaving furniture unattended in the monastery.
5. How can observing this rule promote harmony in the Saṃgha?
6. What steps should a bhikkhu take if he moves a couch in the monastery?
7. Reflect on the spiritual significance of respecting shared spaces.
8. How does this rule contribute to order and cleanliness in monastic life?
9. Provide an example of a respectful way to handle shared furniture.
10. Why is it important for bhikkhus to practice accountability in communal spaces?

5. Team Paper Presentation Titles (5 Titles):

1. "Mindfulness in Action: Observing Pācittiya Rule 15 in Monastic Life"
 2. "Respect for Shared Spaces: A Study of Responsibility in the Saṃgha"
 3. "The Ethical Handling of Saṃgha-Owned Furniture: Lessons from Rule 15"
 4. "Promoting Order and Cleanliness Through Vinaya Practices"
 5. "The Role of Accountability in Strengthening Communal Harmony"
-

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on how respecting shared furniture fosters harmony in the monastery.

Quiz Questions (Multiple Choice):

1. What does Pācittiya Rule 15 primarily promote?
 - a) Cleanliness
 - b) Accountability
 - c) Both a and b
 - d) Transparency
2. What should a bhikkhu do if he cannot return moved furniture to its place?
 - a) Leave it unattended
 - b) Ask someone for help
 - c) Ignore it
 - d) Rearrange it elsewhere

Follow-Up Suggestions:

- Weekly discussions on the importance of cleanliness and respect in shared spaces.

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** Practicing proper arrangement of moved furniture.
 2. **Simulation:** A scenario where a bhikkhu asks for assistance in handling shared items.
 3. **Explaining to Newcomer:** Teaching the significance of Rule 15 in communal harmony.
 4. **Handling Related Situations:** Discussing the consequences of misplaced furniture.
 5. **Practical Application:** Practicing mindful handling of shared resources in the monastery.
-

8. Reflective Prompts (5):

1. How does this rule emphasize respect for communal property?
 2. Reflect on a time when proper handling of shared items enhanced harmony in your environment.
 3. Write about the spiritual value of maintaining order in the monastery.
 4. Reflect on the role of accountability in monastic life.
 5. How can observing this rule deepen one's connection to the Dhamma?
-

9. Essay Prompts (5):

1. "The Role of Responsibility in Handling Saṃgha-Owned Furniture"
 2. "Fostering Mindfulness and Order Through Pācittiya Rule 15"
 3. "Promoting Accountability in Communal Living: Lessons from the Vinaya"
 4. "The Spiritual and Ethical Dimensions of Respecting Shared Spaces"
 5. "Maintaining Harmony in the Saṃgha: A Study of Responsibility and Care"
-

10. Interactive Group Project Ideas (10):

1. Develop a guidebook on the ethical use of communal furniture.
2. Role-play scenarios demonstrating adherence to Pācittiya Rule 15.
3. Create reminder cards summarizing the principles of this rule.
4. Host a workshop on mindfulness in handling shared items.
5. Write and perform a skit illustrating the consequences of neglecting this rule.
6. Conduct a group activity on proper furniture arrangement techniques.
7. Develop a video showcasing the values promoted by Rule 15.
8. Collaborate on a project to enhance communal spaces in the monastery.
9. Organize a quiz game to test knowledge of responsible handling of shared furniture.
10. Produce a visual flowchart outlining the steps for observing this rule.

Reference Books for Further Study:

1. **"The Book of Discipline"** by I.B. Horner - ISBN 978-0860130728
2. **"Buddhist Ethics"** by Damien Keown - ISBN 978-0192804570
3. **"Introduction to Buddhist Ethics"** by Peter Harvey - ISBN 978-0521556408
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Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Title of Chapter: Pācittiya Rule 16 - The Rule Against Setting a Bhikkhu
Apart to Make Him Leave

From Page No.: 51 To Page No.: 59

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 16 prohibit?
 2. Why is it important to avoid actions that make another bhikkhu leave his place?
 3. What are some examples of behavior that could violate this rule?
 4. How does this rule reflect respect for personal space within the Saṃgha?
 5. Discuss the spiritual significance of fostering harmony and empathy within the monastic community.
-

Comprehensive Assessment for Pācittiya Rule 16

1. True or False Questions (10 Questions):

1. Pācittiya Rule 16 prohibits intentionally disturbing another bhikkhu's lodging.
2. Actions that make another bhikkhu feel uncomfortable are permissible if unintentional.
3. Respecting personal space aligns with the values of the Dhamma.
4. A bhikkhu who causes another to vacate his space commits a pācittiya.
5. This rule does not apply to senior bhikkhus.
6. Observing this rule promotes kindness and mutual respect.
7. Noise created with the intent to disturb violates Pācittiya Rule 16.
8. Compassion is a key principle behind this rule.
9. Disrespecting another bhikkhu's space fosters trust within the Saṃgha.

10. Avoiding conflict within shared spaces is central to this rule.

2. Matching Questions (10 Questions):

Column A

Column B

Pācittiya Rule 16	Prohibits making another bhikkhu leave
Respect for personal space	Fosters harmony in the Saṃgha
Noise or crowding	Examples of prohibited behavior
Intentional disruption	Violates this rule
Mutual respect	Key to communal living
Empathy	Promotes understanding and unity
Saṃgha harmony	Supported by observing this rule
Uncomfortable actions	Lead to discord and conflict
Kindness	Encouraged in all interactions
Shared living	Requires mindfulness and cooperation

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 16 prohibits _____ another bhikkhu to make him leave his lodging.
 2. Actions such as _____ and _____ with intent to disturb violate this rule.
 3. Observing this rule promotes _____ and _____ within the Saṃgha.
 4. Respecting personal _____ reflects the Dhamma's emphasis on harmony.
 5. This rule fosters a sense of _____ and understanding in shared spaces.
 6. Disrupting another bhikkhu's space leads to _____ and _____.
 7. Kindness in communal living enhances _____ within the Saṃgha.
 8. A bhikkhu must practice _____ when sharing spaces with others.
 9. Empathy and _____ are key principles of Pācittiya Rule 16.
 10. Following this rule helps prevent _____ within the monastic community.
-

4. Short Answer Questions (10 Questions):

1. What behaviors are prohibited under Pācittiya Rule 16?
2. How does this rule encourage mindfulness in shared living spaces?
3. Explain the role of respect in fostering Saṃgha harmony.
4. Describe the consequences of intentionally disturbing another bhikkhu's lodging.
5. How does this rule promote empathy and kindness within the Saṃgha?
6. Provide an example of a scenario where a bhikkhu might unintentionally violate this rule.
7. Reflect on the spiritual significance of respecting personal space in communal living.
8. How does observing this rule contribute to reducing conflict in the Saṃgha?
9. Discuss how this rule aligns with the Dhamma's principles of compassion and non-harm.
10. Why is it important for bhikkhus to maintain harmony in shared spaces?

5. Team Paper Presentation Titles (5 Titles):

1. "Fostering Respect and Kindness Through Pācittiya Rule 16"
 2. "The Ethics of Shared Living: Lessons from the Vinaya"
 3. "Promoting Harmony Through Empathy and Mindfulness in the Saṃgha"
 4. "Respecting Personal Space as a Spiritual Practice in Monastic Life"
 5. "The Role of Compassion in Reducing Conflict Within the Saṃgha"
-

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on a time when empathy and kindness prevented conflict in a shared space.

Quiz Questions (Multiple Choice):

1. What principle does Pācittiya Rule 16 primarily promote?
 - a) Gratitude
 - b) Non-harm
 - c) Respect for personal space
 - d) Responsibility
2. Which of the following actions violates this rule?
 - a) Sharing a space peacefully
 - b) Creating noise to disturb another bhikkhu
 - c) Respecting another's lodging
 - d) Practicing mindfulness

Follow-Up Suggestions:

- Weekly group discussions on the importance of respecting personal space in communal living.

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** Practicing respectful behavior in shared living spaces.
 2. **Simulation:** A scenario where a bhikkhu avoids disturbing another's lodging.
 3. **Explaining to Newcomer:** Teaching the importance of Rule 16 in fostering harmony.
 4. **Handling Related Situations:** Discussing the consequences of disruptive behavior.
 5. **Practical Application:** Role-playing empathetic interactions in communal spaces.
-

8. Reflective Prompts (5):

1. How does respecting personal space strengthen relationships within the Saṃgha?
 2. Reflect on how this rule aligns with the principles of ahimsā (non-harm).
 3. Write about a time when mindfulness prevented conflict in a shared environment.
 4. Consider the role of kindness in fostering unity and trust in the Saṃgha.
 5. Reflect on the long-term benefits of observing this rule in monastic life.
-

9. Essay Prompts (5):

1. "The Ethical Importance of Respecting Personal Space in Monastic Life"
 2. "Compassion and Empathy: Cornerstones of Communal Harmony"
 3. "Fostering Saṃgha Unity Through Pācittiya Rule 16"
 4. "The Role of Mindfulness in Reducing Conflict in Shared Spaces"
 5. "Building Harmony and Trust Through Respectful Living Practices"
-

10. Interactive Group Project Ideas (10):

1. Develop a guidebook on fostering empathy and respect in communal living.
2. Role-play scenarios highlighting respectful behavior in shared spaces.
3. Create reminder cards summarizing the principles of Rule 16.
4. Host a group discussion on the spiritual value of kindness and understanding.
5. Write and perform a skit demonstrating the consequences of violating this rule.
6. Conduct a workshop on practicing mindfulness in shared living environments.
7. Develop a presentation on the importance of personal space in the Saṃgha.
8. Organize a quiz game to reinforce the principles of Pācittiya Rule 16.

9. Create a video showcasing examples of harmonious living within the Saṃgha.
10. Collaborate on a project to improve interactions in shared spaces through empathy.

Reference Books for Further Study:

1. **"The Book of Discipline"** by I.B. Horner - ISBN 978-0860130728
 2. **"Buddhist Ethics"** by Damien Keown - ISBN 978-0192804570
 3. **"Introduction to Buddhist Ethics"** by Peter Harvey - ISBN 978-0521556408
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-

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Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Pācittiya Rule 17: "The Rule Against Picking Up and Hoarding Lost Items"

From Page No.: 59 To Page No.: 67

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 17 prohibit a bhikkhu from doing?
 2. Why is it inappropriate for a bhikkhu to hoard items that are not his?
 3. What should a bhikkhu do if he finds a lost item?
 4. How does this rule reflect the principles of simplicity and non-attachment?
 5. What are the spiritual implications of violating this rule?
-

Comprehensive Assessment for Pācittiya Rule 17

1. True or False Questions (10 Questions):

1. Pācittiya Rule 17 prohibits bhikkhus from picking up lost items with the intent to hoard them.
2. A bhikkhu can keep a lost item if it is of no value to the owner.
3. Observing this rule fosters honesty and non-attachment.
4. Returning a lost item to the Saṃgha storehouse is an acceptable action.
5. This rule applies only to valuable items like money or jewelry.
6. Simplicity in living aligns with the principles of this rule.
7. Hoarding lost items reflects greed and attachment, which are against the Dhamma.
8. A bhikkhu must report lost items to the appropriate authority in the Saṃgha.
9. Misusing found items disrupts harmony and trust within the community.

10. Following this rule cultivates ethical conduct and spiritual discipline.
-

2. Matching Questions (10 Questions):

Column A	Column B
Pācittiya Rule 17	Prohibits hoarding lost items
Simplicity	A principle upheld by this rule
Reporting lost items	Ensures transparency and trust
Hoarding	Reflects greed and attachment
Saṃgha storehouse	Place to return lost items
Non-attachment	Key value reinforced by this rule
Ethical conduct	Promoted by observing this rule
Misusing found items	Disrupts Saṃgha harmony
Transparency	Encouraged in handling lost property
Spiritual discipline	Strengthened by following this rule

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 17 prohibits picking up and _____ lost items.
 2. A bhikkhu must report lost items to the _____ authority in the Saṃgha.
 3. Hoarding reflects _____ and _____ which violate the Dhamma.
 4. Returning items to their rightful owner promotes _____ and _____.
 5. Simplicity in living reduces _____ and fosters contentment.
 6. Misusing found items disrupts _____ and trust within the Saṃgha.
 7. Observing this rule cultivates _____ and ethical conduct.
 8. Transparency in handling property ensures _____ within the community.
 9. Spiritual discipline aligns with principles of _____ and honesty.
 10. Lost items should be placed in the _____ for safekeeping.
-

4. Short Answer Questions (10 Questions):

1. What behaviors are prohibited under Pācittiya Rule 17?
2. How does this rule promote simplicity and non-attachment?
3. Discuss the ethical implications of hoarding lost items.
4. What steps should a bhikkhu take if he finds a lost item?
5. Explain the role of trust and transparency in fostering Saṃgha harmony.
6. Reflect on how observing this rule aligns with the Dhamma's principles.
7. Provide an example of a situation where a bhikkhu might unintentionally violate this rule.
8. How does observing this rule contribute to reducing greed and attachment?
9. Why is it important to maintain transparency in handling communal property?
10. Discuss the spiritual benefits of practicing simplicity and ethical conduct.

5. Team Paper Presentation Titles (5 Titles):

1. "Simplicity and Non-Attachment: Ethical Living Through Pācittiya Rule 17"
2. "Transparency in Monastic Life: Handling Lost Items Responsibly"
3. "The Role of Simplicity and Contentment in Buddhist Practice"
4. "Fostering Trust Through Ethical Conduct in the Saṃgha"
5. "The Spiritual and Ethical Dimensions of Pācittiya Rule 17"

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on the spiritual significance of letting go of attachment to material possessions.

Quiz Questions (Multiple Choice):

1. What principle does Pācittiya Rule 17 primarily uphold?
 - a) Honesty
 - b) Non-attachment

- c) Both a and b
 - d) Generosity
2. What should a bhikkhu do if he finds a valuable item?
- a) Keep it for himself
 - b) Report it to the Saṃgha authority
 - c) Disregard it
 - d) Use it temporarily

Follow-Up Suggestions:

- Weekly discussions on simplicity and non-attachment in everyday life.

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** A bhikkhu finding a lost item and reporting it appropriately.
2. **Simulation:** Discussing the consequences of hoarding lost items within the Saṃgha.
3. **Explaining to Newcomer:** Teaching the importance of Rule 17 in fostering simplicity.
4. **Handling Related Situations:** Practicing ethical conduct in communal spaces.
5. **Practical Application:** Role-playing scenarios that demonstrate honesty and non-attachment.

8. Reflective Prompts (5):

1. How does observing this rule deepen your understanding of non-attachment?
2. Reflect on the role of transparency in building trust within the Saṃgha.
3. Write about a time when ethical conduct strengthened relationships in your community.
4. Consider the impact of simplicity on spiritual practice and contentment.
5. Reflect on the importance of letting go of material attachments in monastic life.

9. Essay Prompts (5):

1. "The Ethical Importance of Handling Lost Items in Monastic Life"
2. "Fostering Simplicity and Contentment Through Pācittiya Rule 17"
3. "The Role of Non-Attachment in Strengthening Saṃgha Harmony"
4. "The Spiritual Value of Transparency and Honesty in Communal Living"
5. "Promoting Ethical Conduct in the Saṃgha: Lessons from the Vinaya"

10. Interactive Group Project Ideas (10):

1. Develop a guidebook on ethical handling of lost property.
 2. Role-play scenarios demonstrating adherence to Pācittiya Rule 17.
 3. Create reminder cards summarizing the principles of non-attachment.
 4. Host a discussion on the spiritual benefits of simplicity and contentment.
 5. Write and perform a skit highlighting the consequences of violating this rule.
 6. Conduct a workshop on mindfulness in handling shared and lost items.
 7. Develop a presentation on the ethical dimensions of transparency in the Saṃgha.
 8. Organize a quiz game to reinforce knowledge of Rule 17.
 9. Create a video illustrating the value of ethical behavior in monastic life.
 10. Collaborate on a project to improve understanding of the Vinaya's emphasis on simplicity.
-

Reference Books for Further Study:

1. **"The Book of Discipline"** by I.B. Horner - ISBN 978-0860130728
2. **"Buddhist Ethics"** by Damien Keown - ISBN 978-0192804570
3. **"Introduction to Buddhist Ethics"** by Peter Harvey - ISBN 978-0521556408
4. **"The Dhammapada: Teachings of the Buddha"** by Eknath Easwaran - ISBN 978-1586380205
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Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Pācittiya Rule 18: "The Rule Against Storing More Than One Bowl of Food"

From Page No.: 67 To Page No.: 75

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 18 prohibit regarding food storage?
 2. Why is it important for a bhikkhu to limit food storage to a single bowl?
 3. What are the consequences of storing extra food beyond what is allowed?
 4. How does this rule promote non-attachment and reliance on daily alms?
 5. Discuss the ethical and spiritual principles reinforced by this rule.
-

Comprehensive Assessment for Pācittiya Rule 18

1. True or False Questions (10 Questions):

1. A bhikkhu may store more than one bowl of food if it is intended for later use.
 2. Storing extra food reflects attachment and greed, contrary to the Dhamma.
 3. This rule aligns with the principle of living simply and mindfully.
 4. Leftover food must be discarded or shared with the Saṃgha.
 5. A bhikkhu who stores more than one bowl of food commits a pācittiya offense.
 6. Observing this rule cultivates contentment and trust in daily alms.
 7. Excess food storage disrupts the spirit of simplicity in monastic life.
 8. Bhikkhus are allowed to keep extra food for guests.
 9. Storing only what is needed promotes discipline and mindfulness.
 10. Sharing excess food with the Saṃgha is considered an acceptable practice.
-

2. Matching Questions (10 Questions):

Column A	Column B
Pācittiya Rule 18	Prohibits storing more than one bowl of food
Contentment	Promoted by limiting food storage
Daily alms	Bhikkhu's source of sustenance
Simplicity	A key principle of this rule
Food storage	Reflects non-attachment and discipline
Sharing with Saṃgha	Acceptable use of extra food
Greed and attachment	Discouraged by this rule
Mindfulness	Cultivated by managing food appropriately
Discarding leftovers	Required if food is not consumed or shared
Spiritual discipline	Strengthened by observing this rule

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 18 prohibits storing more than one _____ of food.
 2. Observing this rule promotes _____ and _____ in a bhikkhu's lifestyle.
 3. Leftover food must be _____ or shared with the _____.
 4. Storing only what is needed reflects _____ to the principles of simplicity.
 5. This rule fosters contentment and reliance on _____ alms.
 6. Extra food storage reflects _____ and _____ contrary to the Dhamma.
 7. Bhikkhus are encouraged to share excess food with _____.
 8. Discarding food after use prevents _____ and maintains simplicity.
 9. This rule aligns with the principle of living _____ and mindfully.
 10. Respecting the spirit of this rule cultivates _____ in monastic life.
-

4. Short Answer Questions (10 Questions):

1. What behaviors are prohibited under Pācittiya Rule 18?
2. How does this rule encourage simplicity and reliance on daily alms?
3. Discuss the ethical and spiritual significance of limiting food storage.
4. What are the consequences of storing more food than is allowed?
5. How does this rule promote non-attachment and contentment in monastic life?
6. Provide an example of how a bhikkhu can share excess food responsibly.
7. Reflect on how observing this rule aligns with the Dhamma's principles.
8. Why is it important for bhikkhus to avoid hoarding food?
9. How does this rule contribute to trust and mindfulness in alms gathering?
10. Describe a situation where a bhikkhu might unintentionally violate this rule and how it could be corrected.

5. Team Paper Presentation Titles (5 Titles):

1. "The Ethics of Food Management in Monastic Life: Insights from Pācittiya Rule 18"
 2. "Contentment Through Simplicity: Lessons on Limiting Food Storage"
 3. "Living Mindfully: The Role of Food Discipline in Strengthening Spiritual Practice"
 4. "Non-Attachment and Alms-Gathering: A Study of Pācittiya Rule 18"
 5. "Fostering Trust and Simplicity in the Saṃgha Through Ethical Food Practices"
-

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on how simplicity in food storage deepens one's practice of non-attachment.

Quiz Questions (Multiple Choice):

1. What principle does Pācittiya Rule 18 primarily promote?
 - a) Simplicity
 - b) Generosity
 - c) Discipline and contentment
 - d) All of the above
2. What must a bhikkhu do with leftover food?
 - a) Store it for later
 - b) Discard it or share it with the Saṃgha
 - c) Use it as needed over several days
 - d) Ignore the rule if it's non-perishable

Follow-Up Suggestions:

- Weekly group discussions on how non-attachment enhances spiritual practice.

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** A bhikkhu managing his daily food intake responsibly.
 2. **Simulation:** A situation where excess food is shared among the Saṃgha.
 3. **Explaining to Newcomer:** Teaching the significance of limiting food storage.
 4. **Handling Related Situations:** Discussing the impact of hoarding food on monastic discipline.
 5. **Practical Application:** Practicing mindful alms-gathering and food management in role-play scenarios.
-

8. Reflective Prompts (5):

1. How does observing this rule reflect your commitment to simplicity and the Vinaya?
 2. Reflect on the role of contentment in reducing attachment and greed.
 3. Write about a time when mindful food management helped improve harmony in your Saṃgha.
 4. Consider how reliance on daily alms fosters trust and gratitude in monastic life.
 5. Reflect on the spiritual value of sharing resources and avoiding wastefulness.
-

9. Essay Prompts (5):

1. "The Spiritual and Ethical Dimensions of Limiting Food Storage in Monastic Life"
 2. "Non-Attachment and Simplicity: A Study of Pācittiya Rule 18"
 3. "The Role of Mindful Alms-Gathering in Strengthening Saṃgha Harmony"
 4. "Fostering Contentment and Discipline Through Ethical Food Practices"
 5. "Living Simply: Insights on Food Management from the Vinaya"
-

10. Interactive Group Project Ideas (10):

1. Develop a presentation on ethical food management in monastic life.
2. Role-play scenarios demonstrating adherence to Pācittiya Rule 18.
3. Create reminder cards summarizing the principles of mindful food storage.
4. Host a group discussion on the spiritual benefits of simplicity and contentment.
5. Write and perform a skit highlighting the consequences of violating this rule.
6. Conduct a workshop on mindful alms-gathering and food discipline.
7. Develop a guidebook on the ethical use of resources in the Saṃgha.
8. Organize a quiz game to reinforce the principles of Rule 18.
9. Collaborate on a video showcasing best practices in monastic food management.

10. Create a flowchart outlining the steps for proper food storage and sharing.

Reference Books for Further Study:

1. "The Book of Discipline" by I.B. Horner - ISBN 978-0860130728
2. "Buddhist Ethics" by Damien Keown - ISBN 978-0192804570
3. "Introduction to Buddhist Ethics" by Peter Harvey - ISBN 978-0521556408
4. "The Dhammapada: Teachings of the Buddha" by Eknath Easwaran - ISBN 978-1586380205
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Pācittiya Rule 19: "The Rule Against Spreading Disunity in the Saṃgha"

From Page No.: 74 To Page No.: 82

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What behavior does Pācittiya Rule 19 prohibit among bhikkhus?
 2. Why is maintaining unity in the Saṃgha important for monastic life?
 3. What are some actions that could lead to disunity within the Saṃgha?
 4. How does this rule encourage reconciliation and harmony?
 5. Discuss the spiritual consequences of fostering disunity among bhikkhus.
-

Comprehensive Assessment for Pācittiya Rule 19

1. True or False Questions (10 Questions):

1. Pācittiya Rule 19 prohibits bhikkhus from creating divisions within the Saṃgha.
 2. Encouraging reconciliation is part of observing this rule.
 3. A bhikkhu may support disunity if it aligns with his personal beliefs.
 4. Speaking with ill intent against other bhikkhus violates this rule.
 5. Promoting harmony within the Saṃgha aligns with the principles of the Dhamma.
 6. Disrespecting senior bhikkhus is not considered a violation of this rule.
 7. Unity in the Saṃgha fosters trust and mutual respect.
 8. Attempting to turn one bhikkhu against another violates this rule.
 9. Resolving disputes peacefully is a core principle of this rule.
 10. Violating this rule leads to discord and conflict within the Saṃgha.
-

2. Matching Questions (10 Questions):

Column A

Column B

Pācittiya Rule 19	Prohibits creating divisions in the Saṃgha
Harmony	Fostered by observing this rule
Speaking with ill intent	Violates this rule
Promoting unity	Core value of this rule
Reconciliation	Encouraged to resolve disputes
Trust	Strengthened by harmonious living
Disrespect	Leads to discord and disunity
Unity	Essential for Saṃgha strength
Encouraging disputes	Disrupts monastic life
Spiritual harmony	Supported by adherence to this rule

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 19 prohibits _____ or _____ disunity within the Saṃgha.
2. Observing this rule promotes _____ and _____ in the community.
3. Disrespectful speech directed at others fosters _____ and discord.
4. _____ and _____ are essential for maintaining unity in the Saṃgha.
5. Encouraging reconciliation reflects the Dhamma's emphasis on _____.
6. Violating this rule leads to _____ and distrust within the community.
7. Respecting others' views fosters _____ and harmony.
8. A bhikkhu must _____ disputes rather than create them.
9. Practicing this rule strengthens _____ and spiritual discipline.
10. Speaking with _____ promotes unity and understanding.

4. Short Answer Questions (10 Questions):

1. What actions are prohibited under Pācittiya Rule 19?
2. How does this rule foster unity and harmony within the Saṃgha?
3. Explain the spiritual significance of promoting reconciliation in disputes.
4. What are the consequences of fostering disunity in the Saṃgha?
5. How does this rule align with the Dhamma's principles of compassion and respect?
6. Provide an example of a scenario where a bhikkhu might unintentionally create disunity.
7. What steps should a bhikkhu take to resolve conflicts peacefully?

8. Reflect on the importance of mutual respect and trust in monastic life.
 9. How does observing this rule reduce conflict and foster understanding?
 10. Discuss the role of empathy and mindfulness in preventing disunity.
-

5. Team Paper Presentation Titles (5 Titles):

1. "Promoting Unity Through Pācittiya Rule 19: Lessons in Harmony"
 2. "The Ethical Dimensions of Saṃgha Unity: A Vinaya Perspective"
 3. "The Role of Reconciliation in Fostering Monastic Harmony"
 4. "Compassion and Respect: Cornerstones of Saṃgha Unity"
 5. "Preventing Conflict Through Ethical Speech and Mindful Action"
-

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on a time when promoting reconciliation strengthened relationships in your community.

Quiz Questions (Multiple Choice):

1. What principle does Pācittiya Rule 19 primarily uphold?
 - a) Unity
 - b) Reconciliation
 - c) Compassion
 - d) All of the above
2. What should a bhikkhu do if he witnesses conflict among peers?
 - a) Encourage disunity
 - b) Promote reconciliation
 - c) Take sides
 - d) Ignore the situation

Follow-Up Suggestions:

- Weekly group discussions on the importance of unity and harmony in monastic practice.
-

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** Resolving disputes peacefully and fostering reconciliation.
 2. **Simulation:** A scenario where a bhikkhu prevents disunity in a group setting.
 3. **Explaining to Newcomer:** Teaching the importance of Rule 19 for Saṃgha harmony.
 4. **Handling Related Situations:** Practicing ethical speech to avoid fostering conflict.
 5. **Practical Application:** Role-playing scenarios that promote understanding and trust.
-

8. Reflective Prompts (5):

1. How does observing this rule deepen your understanding of unity in monastic life?
 2. Reflect on the role of respect in preventing conflict and promoting harmony.
 3. Write about a time when empathy helped resolve a conflict peacefully.
 4. Consider how promoting reconciliation aligns with the principles of the Dhamma.
 5. Reflect on the long-term benefits of fostering unity in the Saṃgha.
-

9. Essay Prompts (5):

1. "The Ethical Importance of Unity and Harmony in the Saṃgha"
 2. "Fostering Reconciliation Through Pācittiya Rule 19: Lessons in Compassion"
 3. "The Role of Respect and Trust in Strengthening Monastic Communities"
 4. "Promoting Saṃgha Harmony: A Study of Ethical Speech and Action"
 5. "The Spiritual Value of Unity and Understanding in Buddhist Practice"
-

10. Interactive Group Project Ideas (10):

1. Develop a guidebook on fostering unity in monastic life.
2. Role-play scenarios demonstrating adherence to Pācittiya Rule 19.
3. Create reminder cards summarizing the principles of unity and reconciliation.
4. Host a discussion on the spiritual value of trust and mutual respect.
5. Write and perform a skit illustrating the consequences of fostering disunity.

6. Conduct a workshop on mindful communication and conflict resolution.
7. Develop a presentation on the ethical dimensions of Saṃgha harmony.
8. Organize a quiz game to reinforce knowledge of Rule 19.
9. Create a video illustrating the values of compassion and unity.
10. Collaborate on a project to improve interpersonal relationships in the Saṃgha.

Reference Books for Further Study:

1. **"The Book of Discipline"** by I.B. Horner - ISBN 978-0860130728
2. **"Buddhist Ethics"** by Damien Keown - ISBN 978-0192804570
3. **"Introduction to Buddhist Ethics"** by Peter Harvey - ISBN 978-0521556408
4. **"The Dhammapada: Teachings of the Buddha"** by Eknath Easwaran - ISBN 978-1586380205
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Pācittiya Rule 20: "The Rule Against Refusing a Formal Saṃgha Resolution"

From Page No.: 8 To Page No.: 90

Date: DD/MM/YY

Pre-Test Assessment (5 Questions):

1. What does Pācittiya Rule 20 prohibit?
 2. Why is it important for a bhikkhu to abide by a formal Saṃgha resolution?
 3. What are the consequences of refusing a formal decision made by the Saṃgha?
 4. How does this rule promote unity and cooperation in monastic life?
 5. Describe a scenario where a bhikkhu might unintentionally violate this rule.
-

Comprehensive Assessment for Pācittiya Rule 20

1. True or False Questions (10 Questions):

1. Pācittiya Rule 20 prohibits a bhikkhu from refusing to abide by a formal Saṃgha resolution.
2. A bhikkhu may disagree with a resolution but must still follow it.
3. Refusing a Saṃgha decision fosters trust and unity within the community.
4. Observing this rule ensures cooperation and harmony in the Saṃgha.
5. A bhikkhu has the right to challenge a resolution if it violates the Dhamma-Vinaya.
6. This rule applies only to resolutions related to personal behavior.
7. Following formal resolutions demonstrates respect for communal decision-making.
8. Ignoring a Saṃgha resolution is considered a violation of Pācittiya Rule 20.

9. Cooperation in decision-making aligns with the principles of the Dhamma.
10. Violating this rule can lead to discord and disunity in the Saṃgha.

2. Matching Questions (10 Questions):

Column A	Column B
Pācittiya Rule 20	Prohibits refusing Saṃgha resolutions
Unity	Fostered by following formal decisions
Refusing resolutions	Leads to discord in the Saṃgha
Formal decision-making	Reflects communal cooperation
Respect for resolutions	Essential for Saṃgha harmony
Mutual trust	Strengthened by adherence to this rule
Disregarding decisions	Violates this rule
Cooperation	Aligns with the principles of the Dhamma
Harmony	Promoted by observing Saṃgha resolutions
Communal responsibility	Encouraged through this rule

3. Fill in the Blank Questions (10 Questions):

1. Pācittiya Rule 20 prohibits a bhikkhu from _____ a formal Saṃgha resolution.
2. Observing this rule promotes _____ and _____ in the monastic community.
3. Disregarding a resolution disrupts _____ and mutual respect.
4. Respecting Saṃgha resolutions reflects the Dhamma's emphasis on _____.
5. A bhikkhu must follow formal resolutions unless they violate the _____.
6. Cooperation in communal decisions fosters _____ within the Saṃgha.
7. Violating this rule leads to _____ and conflict among bhikkhus.
8. Adhering to resolutions demonstrates _____ and communal trust.

9. Refusing a Saṃgha resolution weakens the sense of _____ and responsibility.
 10. Observing this rule helps maintain _____ and spiritual discipline.
-

4. Short Answer Questions (10 Questions):

1. What actions are prohibited under Pācittiya Rule 20?
 2. How does this rule ensure unity and cooperation within the Saṃgha?
 3. Explain the role of respect and responsibility in following Saṃgha resolutions.
 4. What are the consequences of disregarding a formal decision made by the Saṃgha?
 5. Describe the spiritual significance of adhering to communal resolutions.
 6. Provide an example of a scenario where a bhikkhu may unintentionally violate this rule.
 7. Why is it important to follow resolutions even if one personally disagrees with them?
 8. How does this rule align with the principles of harmony and mutual trust in monastic life?
 9. Discuss the role of communal decision-making in fostering Saṃgha cooperation.
 10. Reflect on the importance of maintaining respect for formal resolutions in monastic practice.
-

5. Team Paper Presentation Titles (5 Titles):

1. "The Importance of Respecting Communal Decisions in the Saṃgha"
 2. "Fostering Unity Through Adherence to Formal Resolutions"
 3. "The Ethical Dimensions of Cooperation and Trust in Monastic Life"
 4. "Promoting Harmony Through Saṃgha Decision-Making"
 5. "Pācittiya Rule 20: Strengthening Communal Responsibility in the Saṃgha"
-

6. Additional Assessment Components:

Reflection Prompts:

- Reflect on how respecting Saṃgha resolutions fosters harmony and mutual trust.

Quiz Questions (Multiple Choice):

1. What principle does Pācittiya Rule 20 primarily uphold?
 - a) Unity
 - b) Cooperation
 - c) Respect for communal decisions
 - d) All of the above
2. What should a bhikkhu do if he disagrees with a Saṃgha resolution?
 - a) Refuse to follow it
 - b) Attempt to change it unilaterally
 - c) Respectfully follow it while addressing concerns later
 - d) Ignore the resolution

Follow-Up Suggestions:

- Weekly discussions on the importance of cooperation and communal harmony in monastic practice.

7. Role-Playing Scenarios for Group Discussion:

1. **Role Play:** A bhikkhu respectfully adhering to a formal Saṃgha resolution despite personal disagreement.
 2. **Simulation:** Discussing the consequences of disregarding a formal Saṃgha decision.
 3. **Explaining to Newcomer:** Teaching the importance of Rule 20 for fostering cooperation.
 4. **Handling Related Situations:** Practicing respectful engagement in communal decision-making.
 5. **Practical Application:** Role-playing scenarios that promote understanding and trust in formal resolutions.
-

8. Reflective Prompts (5):

1. How does observing this rule deepen your understanding of communal harmony?
 2. Reflect on the role of trust in following Saṃgha resolutions.
 3. Write about a time when respecting a formal decision strengthened relationships in your community.
 4. Consider how cooperation in decision-making aligns with the principles of the Dhamma.
 5. Reflect on the long-term benefits of fostering unity through communal responsibility.
-

9. Essay Prompts (5):

1. "The Ethical Importance of Following Formal Resolutions in the Saṃgha"
 2. "Fostering Cooperation and Trust Through Pācittiya Rule 20"
 3. "The Role of Unity and Respect in Strengthening Monastic Communities"
 4. "Promoting Harmony Through Adherence to Saṃgha Resolutions"
 5. "The Spiritual Value of Communal Decision-Making in Buddhist Practice"
-

10. Interactive Group Project Ideas (10):

1. Develop a guidebook on the ethical importance of communal decision-making.
2. Role-play scenarios demonstrating adherence to Pācittiya Rule 20.
3. Create reminder cards summarizing the principles of unity and cooperation.
4. Host a discussion on the spiritual value of trust and mutual respect.
5. Write and perform a skit illustrating the consequences of refusing a resolution.
6. Conduct a workshop on mindful participation in Saṃgha decision-making.
7. Develop a presentation on the ethical dimensions of respecting resolutions.

8. Organize a quiz game to reinforce knowledge of Rule 20.
9. Create a video illustrating the values of trust and cooperation.
10. Collaborate on a project to improve understanding of communal responsibility in the Saṃgha.

Reference Books for Further Study:

1. **"The Book of Discipline"** by I.B. Horner - ISBN 978-0860130728
2. **"Buddhist Ethics"** by Damien Keown - ISBN 978-0192804570
3. **"Introduction to Buddhist Ethics"** by Peter Harvey - ISBN 978-0521556408
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10. **"Mindfulness in Plain English"** by Bhante Gunaratana - ISBN 978-0861719068

Questionnaires By:

Teacher ID Number: _____

Teacher Name: _____

Year of Academic: _____

Dear Respected Elders, Scholars, and Devotees,

I hope this message finds you in good health and the Dhamma. It is with humility and devotion that I write to share my aspiration to create a series of books on the **227 rules of the Pātimokkha**, which form the foundation of the Vinaya Pitaka. This effort is part of my lifelong journey as a monk to deepen my understanding of the Dhamma-Vinaya and to contribute to the preservation and dissemination of these sacred teachings.

The structure of this series will encompass the following chapters:

1. **The 4 Pārājikas**
2. **The 13 Saṃghādisesas**
3. **The 2 Aniyatas**
4. **The 30 Nissaggiyas**
5. **The 92 Pācittiyas**
6. **The 4 Pāṭidesanīyas**
7. **The 75 Sekhiyas**
8. **The 7 Adhikaraṇasamathas**

This work is a reflection of my experience as a young monk striving to understand and convey the profound teachings of the Vinaya. I recognize that this undertaking is both vast and intricate, and as I journey through it, I am aware of my limitations. Despite my sincerest efforts to ensure accuracy and clarity, there may be instances where errors or misunderstandings occur.

To make this work widely accessible, I intend to distribute it globally through **Amazon** and **Academia.edu**. Furthermore, I will donate this book to **Dhamma websites** and other platforms to ensure it reaches practitioners, monks, novices, and laypeople who wish to learn about the Vinaya.

With deep respect and humility, I kindly request your guidance and corrections should you identify any inaccuracies in my work. Your wisdom and feedback are invaluable to me, and I consider them essential for refining this project so that it may serve as a reliable resource for monks, novices, and lay practitioners alike.

Writing this series has been one of the most challenging yet fulfilling endeavors of my life. It has strengthened my commitment to the Dhamma and my resolve to uphold the monastic precepts. I hope that this work, though imperfect, will inspire others to study and practice the Vinaya with the same earnestness.

May this effort bring merit to all sentient beings and contribute to the propagation of the Buddha's teachings. I remain deeply grateful for your understanding, support, and corrections as I undertake this humble task.

With respectful devotion,

May all beings be free from suffering.
May all beings realize the peace of Nibbāna.

Yours in the Dhamma,

Teaching with Compassion,
Bhikkhu Indasoma Siridantamahaapalaka
27th October 2024, 8:00 AM
Buddha Gaya, Gaya Bihā, India

Sādhū, Sādhū, Sādhū.

Thank You Note

To my esteemed teacher, Venerable Indaka, Co-Founder of the Hswagata Buddha Tooth Relics Preservation Museum, Myanmar,

With deep respect and gratitude, I offer this humble note of appreciation for your guidance and support. This book is dedicated to you as a small token of my respect and gratitude for the knowledge and insight you have shared with me. During my time in India, your discussions and lectures provided me with invaluable wisdom and direction, helping me grow both intellectually and spiritually.

Your dedication to preserving the Buddha's teachings and your work with the Hswagata Buddha Tooth Relics Preservation Museum have been a true inspiration. The depth of your knowledge and the compassion with which you share it are qualities that I deeply admire and strive to emulate in my own life.

Thank you, Venerable Indaka, for your generosity of spirit and for the profound impact you have had on my journey. This book is offered in honor of your guidance, as a reflection of the respect and appreciation I hold for you.

With deep gratitude and reverence,

Sao Dhammasami

Teaching with Compassion

27th Oct 2024

8:00 AM , Buddha Gaya, Gaya Biha , India .

Final Reflection: The Path to Nibbāna

As I bring this work, *Monastic Dhamma Vinaya Curriculum for Monks*, to completion, I find myself contemplating a profound question: *Will the act of writing this book lead me to Nibbāna?*

The path to Nibbāna, as taught by the Blessed One, is one of purification, discipline, and wisdom. Writing this book has been an act of devotion, a labor of love rooted in compassion for those who seek to understand the Dhamma and Vinaya. But the words in these pages are but a guide. True liberation lies not in the written word but in the practice of what is taught.

If this book serves as a light to illuminate the noble path for others, encouraging them to walk the way of mindfulness, virtue, and wisdom, then it becomes a part of my own journey toward Nibbāna. For each moment spent in the service of the Dhamma is a step away from ignorance and closer to the cessation of suffering.

This work is a testament to the aspiration that all beings may find freedom from the cycle of birth and death. It is my humble offering to the Saṅgha, to the seekers, and to the world. Whatever merit arises from this endeavor, I dedicate it to the attainment of Nibbāna for myself and all sentient beings.

May the teachings contained here inspire purity, peace, and practice. May they sow seeds of wisdom and compassion in the hearts of those who read them. And may all beings realize the ultimate truth, the unconditioned peace of Nibbāna.

May all beings be free from suffering.
May all beings realize the peace of Nibbāna.

**Teaching with Compassion,
Bhikkhu Indasoma Siridantamahaapalaka
27th October 2024, 8:00 AM
Buddha Gaya, Gaya Bihā, India**

Sādhū, Sādhū, Sādhū.

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Guiding Lights on the Path of Monastic Life

Guiding Lights on the Path of Monastic Life illuminates Theravada Buddhism's monastic practices. This guide, by experienced monastics and scholars, explores the Ten Precepts and 75 Sekhiya Rules, fostering ethical living, mindfulness, and spiritual growth. From foundational tenets to deeper practices, it offers practical guidance and reflection for novices and experienced practitioners seeking inner peace and liberation.

Sao Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka
The Author